

The Indiana Jewish

# Post & Opinion

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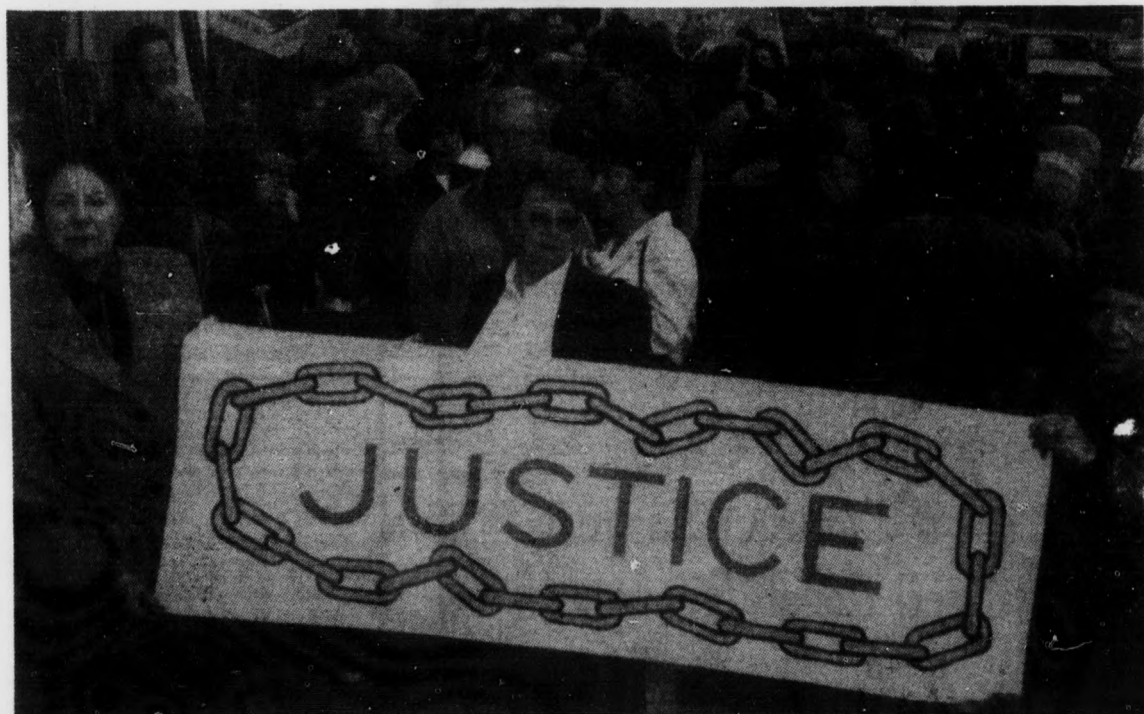
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## NOT JERUSALEM —

There is a method by which you may come to the conclusion that something is wrong here as several girls in shorts are praying at the Western Wall. The wall is not in Jerusalem but at Epcot at the Israel Pavilion at Walt Disney World in Florida.



**UP IN ARMS** — Jewish women are not winning their battle in England as they are shown protesting before the office of British Chief Rabbi for a solution to the problem of "chained" woman who cannot remarry in Jewish law even though they are legally divorced. Their husbands refuse to provide them with the Jewish divorce, sometimes demanding huge sums of money from them or are just plain momzerim.

## Spousal abuse by Jews confronted in Tucson

**TUCSON** — Three of four Jewish women escape domestic violence, but the fourth one does not.

Ellen Ledley who will be speaking to what may be the only Jewish group of its kind in America — The Tucson Coalition Against Jewish Domestic Abuse — believes the Jewish community is reluctant to acknowledge the scope of the problem. "Maybe it was happening somewhere, but not in their community, or in their congregation," she said.

Ledley, who will be speaking at that conference later this month on abuse in the Jewish and general communities, said "there's been a tremendous amount of avoidance and denial of these issues in the Jewish community."

That Jewish women wait an average of seven years longer than the general population to seek help was expressed by the Tucson Coalition Against Jewish Domestic Abuse, which may be the only one of its kind in America.

A staff member of UCLA's Trauma Psychiatric Service, Ledley is the co-author of "Surviving Domestic Violence: A Guide for Battered Women."

She previously directed the family Violence Project at Jewish Family Service in Los Angeles, one of the first such programs in the U.S. when it opened in 1983.

Awareness in the Jewish community has grown slowly, she pointed out, but notorious cases like that of the Joel Steinberg one in New York in 1987 have chipped away at old stereotypes.

"There's been all kinds of reactions," she said. "There's been condemnation, condoning, denial, justifying — all of those things that we do not deal with something that's very uncomfortable or unpleasant."

Joining Ledley will be a panel of local women.

## 200,000 Israeli women are abused by husbands

**TEL AVIV** — A survey by the JDC-Brookdale Institute that some 200,000 Israeli women have been beaten or abused by their husband at least once, 67,000 of them in last year. The definition used encompasses physical, sexual and psychological violence. The types of violence include hitting, shoving, slapping, kicking, biting, strangling, hair-pulling and the use of weapons, sexual assault and rape, damage to property, injuring house pets, threatening violence and taking absolute control over finances and social activities.

The survey was conducted as part of a comparative study financed by the Commonwealth Fund of the U.S.

Reports of domestic violence are lower in Israel than in the U.S. where 31 percent of women reported having been the victim of spouse violence at some time. Also in the U.S. a higher percentage had spoken to a physician (29%) and in 20% of these cases the conversation was initiated by the doctor.

## Uxoricide is 8th of year

**SHE'AR YASHUV** — The eighth murder this year of a woman by her husband or partner took place here when

Uri Gershoni, 50, was arrested after confessing to stabbing his estranged wife, Dolly, 48 at their home here.



# Love, gratitude wove Federation website

By ED STATTMANN

The Federation site on the World Wide Web has recently received a major upgrade, thanks to a Russian immigrant who donated the web design work.

(There's a love story in this article, too, but you have to read further down for it.)

Alexandra Leonova, 25, who has a business called Duet Design, has filled [www.jewishinindy.com](http://www.jewishinindy.com) with content that makes the site worth visiting. It loads easily and is easily navigable page to page.

At this writing, some of the pages still are under construction, but what is there works well, for the most part. It's a vast improvement to the web site the Federation has kept alive with little content for the past two years or more. The few glitches remaining are things Mrs. Leonova will pretty quickly fix — and none of them will crash your computer or send you to some undesirable neighborhood on the Web.

"I did this website, not to

get any clients — just to do something for the JFGL," Mrs. Leonova says. She says she is still grateful for all the assistance the community gave her and her mother, Lola, now 62, when they came here in 1990.

"When we came to Indianapolis, we did not know anyone. We had nobody. They were family. They gave us a home. The kitchen was stuffed with food. We had a new TV. We had clothes. It was like heaven. In Moscow we had a black and white TV. We could

not even think of buying a nice one."

Robyn Plaskoff, the human resource development director for the Federation, confirms that Mrs. Leonova simply came forward unasked and offered to design the website. Plaskoff has gathered the content for it and has been sending it to Mrs. Leonova, mainly by e-mail. Like any website, it will need maintenance and updating once it is all in place, but it already has lots of handy features.

One of the features is a sign-in e-mail form for people who are new in town or plan to move to Indianapolis and want to know something about the Jewish community. Plaskoff says she already has received quite a few completed forms.

The site also includes phone numbers and e-mail addresses for several Federation staff members and for persons in several Federation agencies as well as the Hasten Hebrew Academy.

Alexandra Leonova and Leon Leonov are a cybercouple. They met in 1996 on the Internet, when he was in Moscow and she was in Indianapolis. Even after living here for six years, she was somewhat nostalgic about Moscow and decided one day to chat on the Internet. She met Leon, now 29, in a Russian language online chat and asked him how Moscow had changed since 1990. They proved that chemistry can travel at lightspeed — or at least a very high rate of data exchange. He asked for her picture and she sent it right away. Not long after that, he telephoned her and offered to pay her tuition. She was studying nursing at IUPUI at the time.

"I guess he fell in love with me — with my image," she says. "He went nuts." He e-mailed his picture to her, too, before they ever met in the flesh. They married in Moscow when she eventually

*Continued on page 7*



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## NCJW sale sets records; seeks new storage space

They came from the East Coast, the West Coast and the Gulf Coast as well as from all over Indianapolis for the 24th annual Collectors Choice sale of the Indianapolis chapter of the National Council of Jewish Women.

The sale raised approximately \$160,000, says Nonie Vonnegut-Gabovitch, NCJW president. The sale at the Indiana State Fairgrounds is NCJW's big annual fund raiser for numerous projects, including the Youth Yellow Pages.

says the Youth Yellow Pages, listing all sorts of help references and opportunities for youth, has been such a success that it has spawned a rival clone. So one of the chapter's goals will be to devise an equally worthy project.

"This was our very best sale," says Judy Burnett, of Projects & Promotions, an event management, fund raising and public relations firm. "We set a new record on each day of the sale," which took place Nov. 6, 7 and 8. "It was unusual but spectacular, both

in terms of total dollars and in terms of the number of people in attendance. "In four hours Saturday night we had about 2,500 customers. Sunday we had 1,403 and Monday 839 customers. Monday is a very tough day," she says, but that compared to less than 500 on Monday last year.

About 125 volunteers worked the two and a half days of the sale. The sale also had paid employees including around 15 Russian immigrants, men and women. They helped particularly with some

of the heavier physical labor in setting up the sale.

Burnett estimates there were more than 15,000 garments on hangers alone. That included much more women's clothing than usual.

"Women's clothes are the number-one seller," she says. "We had everything from ski boots to mink coats." There were also plenty of garments for children and men. Besides clothing, customers had the pick of housewares including a silver tea service, sets of silver plates and flatware, electronic keyboards, computers, books, dishes, luggage, strollers, cribs, and "phones of all shapes, sizes and descriptions."

It's the big one

Burnett cannot be precise about customer demographics, but she did get the sense in speaking to customers as they left that many had never shopped the Collectors Choice sale before. She says she believes TV publicity helped bring them out. Others were told about the sale by family and friends or learned of it through printed advertisements, like those in the P.O.

"Many of our customers make it an annual tradition, an outing for family and friends. You'll see a group of people having their photo taken at the sale.

"There are four women from Bedford, Indiana, who own four matching garbage cans on wheels. They go to a motel and stay the night and come to the sale. They have a ball. ... One group comes every year from Birmingham, Ala. One woman from Atlanta brings empty suitcases each year. A gentleman comes from California every year."

The Indianapolis Junior League Holiday Mart was going on at the same time and several of the people who were selling items there came over to buy at Collectors Choice, Burnett says.

"One of their vendors heard about our sale. He came over on a break and ended up buying eight men's suits." She says that vendor sent other vendors over from the Junior League sale, "so we had vendors from all over the country."

Other organizations hold similar sales, Burnett says, but most don't match Collectors Choice in scale.

"This is the largest sale of its kind in the Midwest. Others all over the country do

this, but for whatever reason, the Indianapolis section has experienced tremendous growth and has been able to maintain that growth year after year." Burnett has been working with the NCJW on the sale for nine or 10 years, she says.

Angel needed

The collection begins each year with empty racks and shelves, because whatever isn't sold is given away the final night to needy families who come with referral letters from community service agencies. That part of the project is called "Operation Clothe Me." It helped clothe about 2,000 people this year.

Next year's sale will be the 25th and it will be Nov. 4, 5 and 6 in the same place, the Marsh Agriculture/Horticulture Building at the fairgrounds.

The NCJW needs an "angel" though, to make next year's Collectors Choice sale a success. Duke Realty has donated the collection space in recent years, but that space is going to be rented to a paying customer. The chapter is hoping somebody with 14,000 feet or more of warehouse space will come forward to donate it so the chapter can accumulate merchandise for next year's sale.



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## Critic's Corner

### Gargoyles in the mist

By CHARLES EPSTEIN

How can one describe the indescribable? That is the feeling I have trying to relate exactly what I saw on the stage of the Pike Performing Arts



Center. The evening consisted of a three-act ballet. The scary title was *Dracula*. The subtitle changed with whatever you were reading, from "Vesnic Patima" to "Eternal Passion."

The first act was "The Castle," the second "The Graveyard" and the final, third act, was "The Domain of Drakov." Drakov was a vampire with huge powers to control human beings, much like Dracula, who possibly had his name changed just for this ballet.

The ballet is the brainchild of Gregory Hancock, who ob-

viously supervised the entire production since it was presented by his Gregory Hancock Dance Theatre. But let me assure you that this was no vanity production. Of the 10 dancing principals it seemed to me that even though Hancock played the title role, he was not the leading character as he shared the stage with his other nine compatriots. But the company was larger than just the 10 principal characters as additional dancers, including five darling gargoyles, were seen.

This was truly an ensemble presentation. Joining Hancock in principal roles were James Cramer, Joy Havens, Dawn Hennig, Tara Hennig, Heather King, Jennifer Ladner, Paula Lord and Christine Colquitt-Smerdel.

There was an abundance of vigorous dancing to the mostly savage and primitive music. Hancock gathered works from a number of composers, some familiar, some not. We heard music by Samuel Barber, Anton Delibes, Alphons Diepenbrock,

Alexander Glazunov, Jerry Goldsmith, Henryk Gorecki, Wojciech Kilar, Nicolas Lens, Arvo Part and Michel Rubini. To me most of the music sounded like Igor Stravinsky's "Rite of Spring" with a choral and soloists carrying the melody (?). Most of the music I would prefer not to hear again except perhaps for the exciting waltz during the masquerade ball.

The choreography was unique and the dancers executed Hancock's inspiration flawlessly. Some of the dancing on a bed was genuinely impressive. The dancers breezed through the staccato gestures and steps as the rhythmic beat played on. The precision was ever so evident, thanks much to the dancers' extraordinary ability.

Nothing on stage was traditional. The story was confusing and difficult to follow and did not resemble anything from the mesmerizing Bram Stoker novel *Dracula*. The music was unusually barbaric and the choreography most certainly unprec-

edented. The lighting design by Ryan Koharchik carried out by David Bauer was appropriately sinister. However, the fog machine was overworked. The overkill of smoke covered the dancers' feet, defeating the purpose of the ballet.

Gregory Hancock Dance Theatre will present *The Nutcracker* (?) at the Pike Performing Arts Center December 10th and 11th. This non-traditional classical ballet will also prove to be unusual and

unique as no music by Tchaikovsky will be heard. If you are tired of the normal two versions presented by the other two dance companies in the city, this could be the entertainment you have been looking for.

Oh, a suggestion. If you see *Dracula The Ballet* next Halloween, ignore all lengthy program notes that will just perplex you. All you have to do is lean back and enjoy the spectacle.

#### Concert to kick off Hanukkah festivities

A quartet who bill themselves as a "pop klezmer jazz Yiddish Hebrew country western band with no instruments" will entertain at the community Hanukkah celebration at the Jewish Community Center Sunday, Dec. 5.

The "Listen Up! A Capella" concert begins at 3:30 p.m. in Laikin Auditorium, followed

by a menorah lighting at Celebration Plaza on the campus at 5:30 p.m. and a 6 p.m. dinner in the Domont Auditorium at the Bureau of Jewish Education.

Reservations through the Center are \$7 each for the concert and dinner or \$3 each for the concert only.

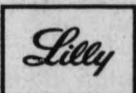
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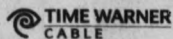
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# More Jewish giggles

**Dropping out**  
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**Finding out**

Mrs. Lupowitz, an elderly widow newly arrived in the Holy Land, jumped into a public taxi traveling from Tel Aviv to Haifa. To the annoyance of the other five passengers, she kept reminding the driver, "Tell me when we pass Shefayim!"

Mrs. Lupowitz asked the driver so many times that the poor man drove right through Shefayim. When he realized his mistake, he apologized to the other occupants, turned the vehicle around, and drove back.

"Here is Shefayim!" said the driver. "Now you can get out!"

"Who wants to get out?" said Mrs. Lupowitz.

"You did!"

"No" said Mrs. Lupowitz. "My daughter told me when I left Tel Aviv that when I pass

Shefayim, I should take my medicine."

**Finding an out**

The czar is walking by a regiment on review before the battle.

"What is your name, you?"

"Ivanov, Your Majesty."

"You would kill your enemy?"

"Yes, Majesty."

"And you?"

"Russanov, Your Majesty."

"You would kill your enemy?"

"Majesty, I will even kill two!"

So Abraham, standing next to Russanov, says "So me, I can leave?"

**The Y1K problem**

Anek looked fitfully at his calendar.

"What's the matter?" Nyal asked.

"Have you looked at the date? We're less than two months away from Y1K."

"Oh, who cares about that? The last papyrus I read said the government has every-

thing under control. Don't you trust the government?"

Anek sneered under his breath. "Sure, the same government that sent our armies into that sea to get our slaves back long ago. Like they didn't think that it was dangerous to send our soldiers bebopping into a sea with the waters standing tall on either side of them. Duh!"

"I gotta tell you, I'm a little bit confused by this new-fangled calendar anyway. I mean why do the years go backward? Isn't that a little, like, illogical?"

Anek nodded his head. "Yeah, I'm not sure what they're gonna do in the year 0. Are we going to start over with the year 1? In the meantime, I'm a little nervous about this Y1K thing."

Nyal cast a furtive glance. "My great grandfather told me about a time when the Nile turned to blood, and everybody was covered with gnats, blowflies, boils, and frogs."

"I've heard those stories

*Continued on next page*

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## Literacy group urges charity gifts of books

Encouraging the light of literacy during our Festival of Lights is the object of a new program by the Indianapolis Jewish Coalition for Literacy.

The coalition is urging members of the community to "take a night off" during Hanukkah and use the money that would have been spent that night (or in addition to it) to buy a new book or books for children or adults or both for donation to the coalition's "Gift of GAB" (Give-A-Book) program. The books collected will be donated to Coburn Place, the Julian Center and the Community Centers of Indianapolis.

"For as little as \$5 or \$10 you can provide a picture book for a toddler, a story book for a school-aged child, a good mystery for a high school student or a quality novel for an adult," says Robyn Plaskoff, who speaks

for the literacy coalition as director of the Federation's department of human resources.

Each book will get a special bookplate indicating it was given in conjunction with the Indianapolis Jewish Coalition for Literacy Gift of GAB program.

The literacy coalition is made up of the Jewish agencies, synagogues and other Jewish organizations in Indianapolis.

The collection kicks off on Sunday, Dec. 5, at the community Hanukkah celebration. People can bring their new books to the Jewish Community Center's Laikin Auditorium that afternoon at 3:30 p.m. when they come to a special concert by Listen Up! A Capella.

For more information contact Plaskoff at 726-5450, ext. 536 or by e-mail at RPLASKOFF@jewishindy.org.

## Community Calendar

November 7-28, 1999

**Martha Kaplan Mixed Media Exhibit** "Interaction" Free Artist reception is open to the public on Sunday, November 7, 2-4pm. Works feature ink, acrylic and pastels on paper and canvas.

November 20, 1999

**International Dance Night 7:30pm** Open to the public Free Don't miss an evening of intentional/ethnic dance performances featuring local dance troupes. Information booths about each troupe and the countries represented will be on hand. Irish, Latvian, Asian Indian, Minyo, Flamenco, Israeli, Ballet, Middle Eastern, and Turkish Dancers will be performing.

November 21, 1999

**Anne Frank: A Voice Heard 3:30 p.m.** \$12 Adults, \$10 kids/sr. citizens American Family Theatre presents a special touring youth theatre performance from Philadelphia. This musical provides a look at the Anne Frank story through song. Suitable for children from 4th grade through high school, as well as adults.

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## Giggles

*Continued from prev. page*  
too. My guess is that it must have been Y1K related. Well, I'm going to make sure that my corn is ground, that my lamps are filled with oil, and that I am not in the middle of using my abacus when midnight hits!"

"You have me convinced," said Nyal. "I guess I'll go home and look for omens of what will take place on the last of December."

At that moment, the bright noonday sun was just beginning to be swallowed up by the moon's shadow... (From mayor@worldvillage.com)

### Happy Christmukah

Continuing the current trend of large-scale mergers and acquisitions back towards turn-of-the-century monopolies, it was announced today at a press conference that Christmas and Hanukkah will merge. An industry source said that the deal had been in the works for about 1,300 years, ever since the rise of the Muslim Empire. While details were not available at press time, it is believed that the overhead cost of having 12 days of Christmas and eight days of Hanukkah was becoming prohibitive for both sides. By combining forces, we're told, the world will be able to enjoy consistently high-quality service during the Fifteen Days of Christmukah, as the new holiday is being called. Massive layoffs are expected, with lords a-leaping and maids a-milking being the hardest hit.

As part of the conditions

of the agreement, the letters on the dreidel, currently in Hebrew, will be replaced by Latin, thus becoming unintelligible to a wider audience. Also, instead of translating to "A great miracle happened there," the message on the dreidel will be the more generic "Miraculous stuff happens."

In exchange, it is believed that Jews will be allowed to use Santa Claus and his vast merchandising resources for buying and delivering their gifts. In fact, one of the sticking points holding up the agreement for at least 300 years was the question of whether Jewish children could leave milk and cookies for Santa even after having eaten meat for dinner. A breakthrough came last year, when Oreos were finally declared to be kosher.

All sides appeared happy about this development except for Santa's dentist.

A spokesman for Christmas, Inc., declined to say whether a takeover of Kwanzaa might not be in the works as well. He merely pointed out that, were it not for the independent existence of Kwanzaa, the merger between Christmas and Hanukkah might indeed be seen as an unfair cornering of the holiday market. Fortunately for all concerned, he said, Kwanzaa will help to maintain the competitive balance.

He then closed the press conference by leading all present in a rousing rendition of "Oy, Come All Ye Faithful."

## Web site

*Continued from page 2*

went there to meet him and bring him to Indianapolis. At the time, he was unable to leave Russia as a single person. By the time they married, she was already a U.S. citizen.

She not only got a husband, she got a profession.

"When we were in Moscow, he showed me the Adobe Photoshop" — a graphic arts software — "and then I decided that that's what I want to do," she says. She had already taken a delight in using a Macintosh computer during her studies and when Leon showed her its graphic arts capabilities, she was hooked on design as well as on Leon.

She has been taking classes at Indiana University-Purdue University's Herron Art School to increase her skills, but has already been doing professional work in web design and other graphic arts. Leon works full-time doing design for Yellow Pages advertisements.

If you own or have access to a computer, check out <http://www.jewishinindy.com>. You'll see how the resettlement efforts for one Russian teen-ager and her mother have bloomed into a useful tool for the community.

## Einhorn holds key posts In national organization

Claudette Einhorn of Indianapolis has been elected one of the members of the executive committee of United Jewish Communities, the new national organization of American Jews. The executive committee has around 20 members.

Einhorn also has a seat on the UJC Board of Trustees, which has 80 representatives from federations and about 40 from other organizations and committees.

Einhorn is a former president of the Jewish Federation of Greater Indianapolis. She was chosen through a nomination process that selected representatives from different sized communities, says Harry Nadler, executive vice president of the Indianapolis Federation. She is one of a few representing a group of intermediate size communities.

The UJC is meeting this

week in Atlanta for its first General Assembly since being formed from the previously existing Council of Jewish Federations and two other national organizations.

The local campaign, meanwhile, is doing well, Nadler says. The 2000 campaign is already at \$3.2 million in pledges, up about 12 percent card for card over last year.

"This is a huge increase," Nadler says. He attributes the increase mainly to people recognizing the increased need as a result of the new Jewish campus and its expanded facilities and services. Economic prosperity and the influx of some new people to the community also play a part.

The books have not yet been closed for the 1999 regular campaign, which is at about \$4.25 million, Nadler says.

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## Day school advocate to speak at Academy

Murray Laulicht, a strong advocate of Jewish day schools, will be the featured speaker at this year's annual Chanukah Dinner sponsored by the Hasten Hebrew Academy of Indianapolis.

The dinner will be Thursday evening, Dec. 9, with a reception beginning at 6:15 p.m. and the meal at 7 p.m. at the home of Amy and Guy Kaissar.

Laulicht is immediate past president of the United Jewish Federation of Metrowest in West Orange, N.J. He is a lawyer and an accomplished speaker who was graduated from Yeshiva College in 1961. Laulicht graduated first in his

class from Columbia University School of Law and served as a staff member on the Warren Commission. He specializes in business litigation.

He serves as a member of the New Jersey Commission on Holocaust Education and on the boards of directors of the Union of Orthodox Jewish Congregations and Stern College for Women and the United Jewish Communities Task Force on Day Schools.

The annual dinner is held as a donor appreciation get-together.

Campaign co-chairs again this year are Dr. Stephen Leapman and Ivan Ekhaus.

## Keep Hanukkah joyful for pets too

Hanukkah may not be the best thing for your pets if you share rich human treats with them.

Dr. James Speiser, a veterinary specialist, says rich treats can upset pets' stomachs tremendously, so it's best to not vary their diets.

Lighted candles and pets

unattended are also a recipe for disaster, the veterinarian warns.

He adds, it's also good to keep feeding and other activities to the regular daily schedules for pets and to let them be out of the way of holiday hubbub that may add stress to their lives.

## Benigni as con man steals every scene

There's nothing especially Jewish about it, but anyone who enjoyed seeing Italian star Roberto Benigni in "Life is Beautiful" is likely to enjoy him in an earlier film, "The Monster," (*Il Monstro*), which will be shown at 7:30 p.m. Tuesday, Dec. 7 in the Laikin Auditorium at the Jewish Community Center.

Benigni plays a con artist who seldom works and who finds creative ways to avoid paying for anything. "The Monster" was once the highest grossing comedy in Italian film history.

A scene in which Benigni's character defeats the checkout system at a supermarket, leaving pandemonium in his wake, is worth the first-run price of the movie — and you can see it for only \$1 as a member of JCC or the Indiana Film Society, or \$3 if you're a nonmember.

## Hanukkah bazaar adds kids' book fair

The annual Hanukkah Bazaar at Congregation Beth-El Zedeck will be combined this year with a children's book fair.

Hours will be 9:30 a.m. to 3 p.m. Sunday, Nov. 21.

Admission will also buy lunch and will be \$3 per child aged 3 to 11, \$5 per adult, but no more than \$15 for any family.

## Molly E. Bodner to be bat mitzvah

Molly Elizabeth Bodner will become bat mitzvah on shabbat Nov. 19-20 at Congregation Beth-El Zedeck.

Molly is the daughter of Kelly N. and Steven C. Bodner. She's the granddaughter of Elizabeth Bodner.

## Jewish studies prize for grads announced

BLOOMINGTON — Students interested in Jewish Studies once again have scholarships to shoot for.

The Robert A. and Sandra S. Borns Jewish Studies Program at Indiana University has announced the 1999-2000 Leonore and Louis Piser Prize in Jewish Studies. The \$500 prize is awarded annually to an outstanding graduating Jewish Studies B.A. or certificate student who is planning to pursue a career or further academic work related to Jew-

ish studies.

The prize will be awarded by a faculty committee who will review the applications of eligible students — those with a grade point average of at least 3.2 overall and 3.3 in Jewish studies.

The money for the prize was the bequest of the Pisers, a South Bend couple who wished to encourage students toward further education in Jewish studies and a career in Jewish communal life.

## Obituaries

### Evelyn Kroot Berger, was dentist, volunteer

Evelyn Kroot Berger, D.D.S., 92, who practiced dentistry for 47 years in Beech Grove, died Thursday, Nov. 11.

Dr. Berger was a 1928 graduate of the Indiana University School of Dentistry. She opened her practice at 723 Main St. Beech Grove, in 1929 and retired in 1976.

She was a member of congregation Beth-El Zedeck and a past president of its Sisterhood. She was a 50-year member of Hadassah, University Women, a past president of Hooverwood Guild and a 50-Year member of Broadmoor Country Club. She was a member of the American Dental Association and the Indi-

ana and Indianapolis Dental Associations.

Dr. Berger was the widow of Dr. Leon W. Berger.

Survivors include a son, Dr. Richard L. Berger; a daughter, Jane B. Delman; a brother, Dr. Ralph Kroot, of Naples, Fla., six grandchildren and eight great-grandchildren.

Services were at the graveside in Beth-El Zedeck North Cemetery on Sunday, Nov. 14. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Hooverwood Nursing Home, the Humane Society or the charity of the donor's choice.

### Sadelle Barron, retired saleswoman

LOUISVILLE — Sadelle Barron, 88, died Friday, Nov. 4. She was a retired retail saleswoman in South Bend, Ind., and a member of Temple Beth-El in South Bend.

Survivors include a daughter, Sandy Bowen and two grandchildren: Tracy

Bowen and Ryan Bowen.

Burial was in Hebrew Orthodox Cemetery in Mishawaka, Ind. Herman Meyer & Son handled the arrangements.

Memorial gifts: Four Courts Senior Center or The Temple.

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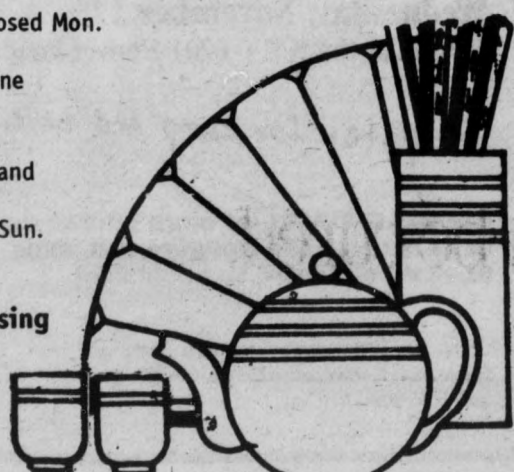
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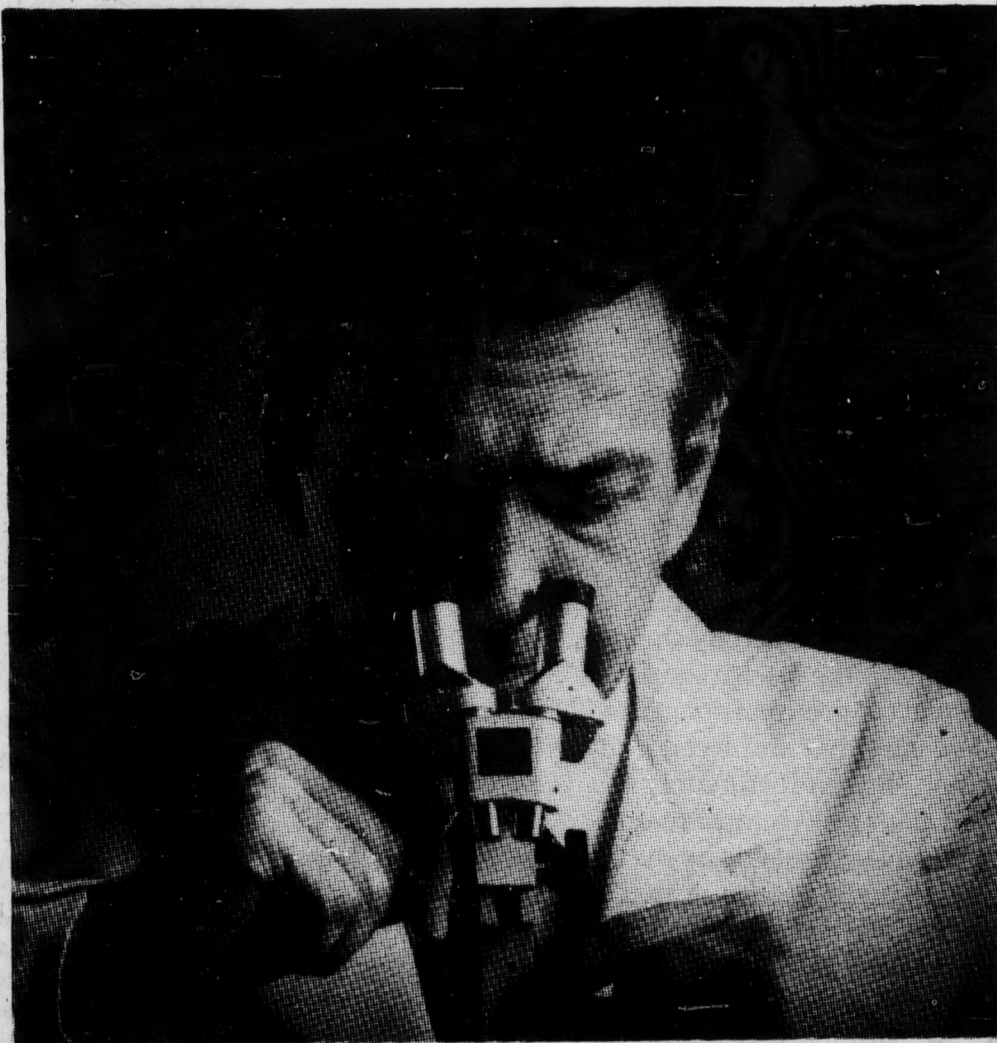
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## Jewish Post & Opinion

### Another Rabbi Soloveitchik?

The news in this issue about the call for British rabbis to find a solution to the plight of women whose husbands refuse them a Jewish divorce even though one has been obtained in civil courts is hardly news — such demands have been made over the past few years.

However, what The Jewish Chronicle is demanding is not finding in Jewish law the answer but is demanding new law, although it does not precisely say so.

New law comes from new approaches to old law and that is what is called for now. Were the late Rabbi Joseph B. Soloveitchik still alive, his stature in Orthodoxy would have permitted just such an interpretation of old law, which in effect is new law, that would have solved the problem.

The unfortunate fact is that there is no living American (or presumably British) rabbi who has the stature that would enable his interpretation (new law) to become acceptable throughout the Jewish world.

The Jewish Chronicle is correct in its editorial demand that the British rabbinate find (interpret) Jewish law which would free "chained" women acceptably throughout the Jewish world.

In fact, a group of concerned U.S. Orthodox rabbis did exactly that and freed a number of such chained women. But unfortunately the view on which they based their new interpretation of Jewish law has not been found acceptable by the Orthodox world at large.

So is there another Rabbi Soloveitchik whose interpretation of an involved Jewish legal point would find acceptance by the world Orthodox community? So far, the answer is in the negative and both Jewish law and numberless Jewish women suffer as the result.

So where and when will can another Rabbi Soloveitchik be found?

### The Jew of the century

Our friend Rabbi Marc Liebhaber, editor of The American Jewish World of Minneapolis, has opened up a subject that could warrant considerable discussion — the Jew of the Century. He does not define the rules that might confine the choice so he states a choice — why not the Lubavitcher Rebbe?

A future historian could well support that choice, but for the moment there will be many who, thinking of Albert Einstein or David Ben Gurion or Louis Brandeis among others, might have a better case.

Then, of course, there is Theodore Herzl and it is impossible to rule him out. Others may choose Isaac Mayer Wise and maybe even the Jew who played such a role in devising Communism.

In the art world it would obviously be Marc Chagal.

Chaim Weizmann could be the choice of some.

So while it is too early to make a definitive choice, those living in the next century will be in a better position to make a judgment — for they will have the history of the next several decades to guide their selection.

What might be possible now would be the selection of the 10 Jews of the Century, which would include Rabbi Isaac Mayer Wise, the two already mentioned here, David Ben Gurion, Philip Klutznick, and Rabbi Menachem M. Schneerson, etc.

## Editor's Chair

We don't know how to handle the retirement of A.M. Rosenthal, whose linkage with the New York Times — 55 years — is a special part of the history of that newspaper but doesn't exceed the number of years of this editor with Jewish journalism, going back to the early 1930s.

We read him every day and quoted him from time to time and will miss his observations, many of them of Jewish interest, although not of Jewish life as such since that properly may not belong in a daily newspaper.

But we can rest assured that he does have views on Jewish life and we can also rest assured that they are not only germane but significant and should hopefully at the proper place be given the light of day. They could make a difference, a significant difference, an essential difference, and in some way we hope that they do reach the American Jewish public.

We've always thought we had an entree to the New York Times in a very narrow way in that the father of the present editor — Lelyveld — is the son of the late Rabbi Lelyveld whom we knew personally and who was a subscriber to The P-O so that Mr. Lelyveld may have some recollection of us from his youth. But we could be wrong.

Just to conclude this piece, we hope some of our readers will bring to Mr. Rosenthal's attention this short item and relate that if he hasn't used up all the lead in his pencil there is a Jewish weekly publication that believes his views warrant continued attention and, while the pay is modest, his views on subjects of Jewish interest would get wide distribution among the leadership of the American Jewish community.

And since he is accustomed to writing daily, he could write seven columns for us every week and we would print all seven of them. A better thought is that he should write one every day but we would choose among them and print maybe two or three a week. And another thought is that he may permit us to use one on our editorial page without his name so some readers not too well aware of his style would wonder how, all of a sudden, Gabriel Cohen's use of the language had improved so much.

We are not inclined to forgive Mrs. Clinton for delaying to respond to the utterly cruel re-

marks of Mrs. Arafat about Israelis poisoning Arab children. Mrs. Clinton is no stranger to diplomatic exchanges and in this case not responding promptly to such a cruel accusation cannot be excused.

In fact we can have expected Mrs. Arafat to have been surprised that Mrs. Clinton did not challenge her remarks immediately.

New York voters may need second thoughts when they go to the polls next year.

We have a personal angle in Mrs. Clinton's trip to Israel in that accompanying her — in fact proceeding in advance — was the daughter of our cousin, Arnold Paris of Louisville. Roshanne is an advance person for trips Mrs. Clinton makes to assure the needed arrangements and the smooth transition of the visit.

She and her husband live in Kansas City, and while we don't recall her, we must have met her in Louisville over the years, the last time when her cousin — my nephew's daughter, got married.

If we had had a close relationship with her we would have sought through her influence with Mrs. Clinton a meeting with the president whom we would seek to persuade to grant freedom to Jonathan Pollard while jogging with him and maybe even showing him how to hit a golf ball 200 yards. He doesn't require our ability to dodge a blow from an opponent's right fist because he learned probably from his first campaign for office how to duck at the right time.

In any event I envy Roshann's chance to visit Israel — my own last visit having been over 10 years ago, although the Council of Jewish Federations last year took a number of Jewish editors there on its General Assembly in Jerusalem last year but overlooked us — the one Jewish person who has attended more General Assemblies than any other living person. The Israel Tourist Agency had advised us that we would be getting a trip to Israel last November which was at the time of the G.A. but that never eventuated. The question is why. And the answer is that someone in decision-making in the G.A. doesn't like the kind of open and honest journalism The P-O represents in the American Jewish community.

### HOW TO KILL A BUSINESS IN TEN EASY STEPS

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5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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## Find an agunah relief, rabbis of world told

LONDON — The Jewish Chronicle here, notably the leading world Jewish weekly publication, is determined to find a solution for "chained" Jewish women whose husbands refuse to give them a Jewish divorce even though a civil divorce has long been handed down.

In its editorial it said "the long-term imperative remains for our leading rabbinical minds to devote to agunah the same energies with which they have found ways, within Jewish law, of resolving many other ostensibly intractable modern-day issues of Jewish life. Whether within the context of a 'task force' of the sort hinted at by the Chief Rabbi, a rabbinic conference of the sort sought by Jewish women's campaigners, or in some other form, is not of critical importance. But surely the process should be attempted. Perhaps one effect of this week's statements by new United Synagogue president Peter Sheldon and by Rabbi Dunner will be to underscore the frustrations felt in the absence of such action, and the urgency in getting it under way."

## Author apologizes about wives of Abraham, Isaac

LONDON — In an open letter, the author of an introduction to a new edition of the books of Jonah, Micah and Nahum has apologized for describing Abraham and Isaac as "polygamous nomads who get cattle or revenge by prostituting their wives or cheating foreigners or relatives."

Scottish author Alexander Gray wrote that "faithful Jews, Muslims and fundamental Christians" agreed that the word "prostitute" was inappropriate since Abraham's and Isaac's wives did not sell sexual pleasure for money. "For the American edition, I now want to replace the words 'prostituting a wife' in paragraph two with 'lying about a wife.'"

In a joint statement the Board of Deputies of British Jews and the Muslim Council of Britain said that their respective communities were "deeply shocked by the demeaning and offensive portrayal of the Biblical and Islamic patriarchs and prophets. For the Jewish people Jonah is one of the most significant books of the Bible."

## Half of the new Russians are not Jewish in any way

JERUSALEM — Pointing out that more than half of the 65,000 who immigrated from Russia last year were not Jewish Minister of Jewish Affairs Michael Melchior termed the situation a time bomb posing not only a religious problem but a social and national problem as well.

In response Mike Rosenberg, director of the Jewish Agency's immigration and absorption department, said that in previous years the figure was only 25 percent. He said that Jewish identity is very lacking both among the Jewish and non-Jewish immigrants, adding that for those who want to convert every effort should be made by the Jewish Agency and the government to make that possible.

The non-Orthodox movements boycotted the ministerial committee meeting because their people had been invited not as representatives of the respective movements but as members of the board of the joint conversion institute.

## This new year Israel problem

JERUSALEM — Not only does Israel have problems in connection with the controversies between the Orthodox and the other wings of Judaism but also what to do about Christmas, such as trees in the lobbies of hotels and New Year's Eve parties which would cause a "massive des-

ecration of the Sabbath" this year.

In a Knesset committee hearing travel industry officials said thousands of tourists would be deterred from visiting because of "the imposition of Jewish rituals." They claimed that thousands had already canceled their tours.

## Religious, civil rights clashing

LOS ANGELES — Because a Jewish youngster wearing a yarmulke was barred from playing basketball for his high school Jewish, Muslim, Catholic and Seven-Day Adventist leaders met to support a bill before the State Senate that will prevent state and local governments from placing a "substantial burden" on an individual's free exercise of religion.

But not all Jewish organizations were in support.

After offering initial support, the Religious Action Center of Reform Judaism, the National Council of Jewish Women and the ADL have pulled back. "Their concern is over whether religious liberty or civil rights laws should take

precedence when the two conflict," according to Tracy Salkowitz, executive director of the American Jewish Congress' Northern Pacific Region.

The proposed legislation might allow landlords and employers in states and cities with laws prohibiting discrimination to invoke their religious principles as a defense for refusing to rent or hire gays and lesbians.

Asked to explain why the AJCongress still supports the act, Salkowitz told reporters that the bill will prevent personal religious freedom from being stomped on just because of a rule or a law already on the books.

## Solution for the agunot

LONDON — A possible solution to the problem of husbands who refuse to grant their wives a Jewish divorce even though they are divorced legally is a separate burial area for them in cemeteries.

In his victory address Peter Sheldon, who was elected president of United Synagogue, made the proposal which was featured on the front page of The Jewish Chronicle here.

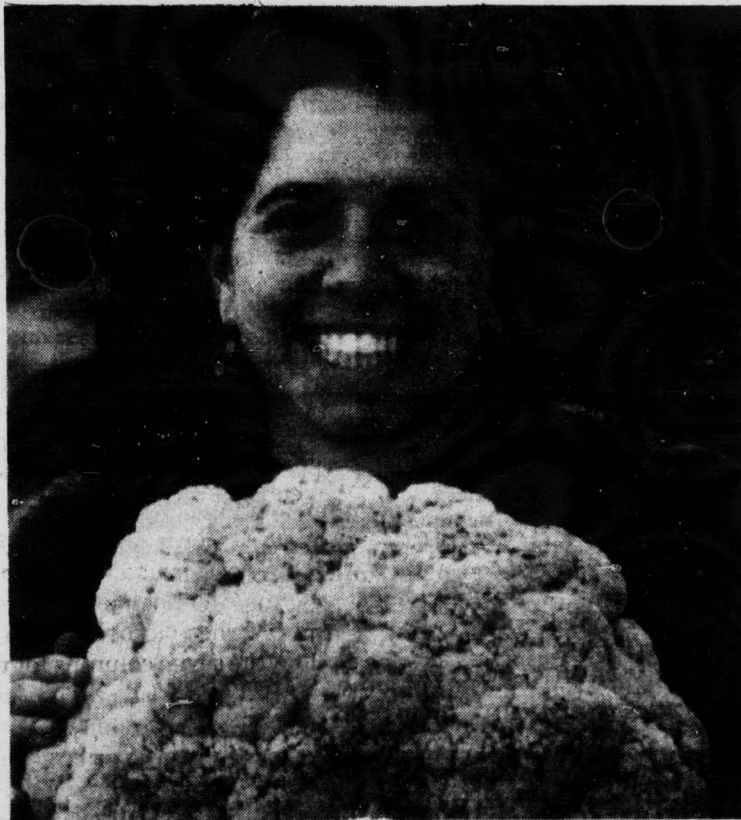
## Why reporters are penalized

AMMAN — Jordan's press union has dropped three of its members because they visited Israel in violation of a union ban. They were barred from practicing the profession because they accepted an invitation from Haifa University's Centre for Arab-Jewish studies to get acquainted with conditions of Israel's Arab community.

Abdullah Hasanat, executive editor of the English-language Jordan Times, plans to take the issue to Jordanian courts. "Such a decision is very harmful to Jordan and its image as a peace-loving nation seeking a comprehensive Arab-Israeli settlement," he said.

## Tourney goes bad for Gimelstob

STUTTGART, Germany — Justin Gimelstob didn't last the first round of the tournament here as he lost to Wayne Ferrara in a close match in the European Open 6-4, 4-6, 6-4.



BIG — This 10 kilogram cauliflower has made possible the entry of its grower, Keren Roman in the Guinness Book of Records. Keren is a liberal arts student at the Hebrew University, majoring in German.

## Chief Rabbi challenges same-sex legislation

PARIS — New French legislation giving unmarried partners, including same sex couples, the same medical, welfare and legal and inheritance benefits as married ones was criticized by Chief Rabbi Joseph Struk.

"Homosexuals cannot make a family," he said. "Homosexuality is a perversion. These people should be psychologically supported, but their behavior should not be legalized. This is moral capitulation."

A leading member of CRIF, French Jewry's lay umbrella organization, speaking on condition of anonymity, termed the Chief Rabbi's attitudes "grotesque. The freely elected Prime Minister of Israel will do what he thinks best for Israel and its people, and will certainly not seek the advice of France's Chief Rabbi. Regarding homosexuality even Pope John Paul wouldn't dare say that homosexuals need psychological attention."

## Jewish golfer wins tourney

LONDON — He may not become a professional golfer whose name is on everyone's tongue, but Sam Little, 23, has won his first professional tournament in a sudden-death playoff at Kendleshire, near Bristol. In a three-player

tie, he birdied the second hole to win the championship.

His bother, Jamie, 22, is no slouch either, reaching the final qualifying stage at the British Open and so far this year has taken almost \$15,000 to the bank.

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## Obituaries

### Rabbi Lieb Kramer succumbs at age 84

MONTREAL — Rabbi Lieb Kramer, founder of the Rabbinical College of Canada, died at the age of 84. He launched the school in 1941 with nine students and as it grew a separate girls school was founded in 1952.

When war broke out in Poland in 1939 he and a group of students were allowed to leave and ended up in Shanghai from whence they were allowed after hostilities ended to proceed to Canada.

### Joseph Koralchik of Kansas City

KANSAS CITY — Joseph Koralchik, attorney after whom the administrative wing of the Jewish Community Campus was named when he contributed \$1 M., died at the age of 91. In all he

contributed \$1.7 M. to the campus.

He sought no reward for his generosity, said Irwin Britt, his former client and friend. "We almost had to force it on him to give him some recognition."

### Davita Yoelin dies at age 57

PORTLAND, Ore. — Davita "Cookie" Yoelin, who with her husband was awarded the Maurice D. Sussman Memorial Award of

the American Jewish Committee, died at the age of 57. She served as president of the Nob Hill Business Association.

## Groups targeting Jews to convert well-funded

LONDON — Missionary groups seeking to convert Jews are well financed and three of them registered as charities have incomes totaling almost \$3 M. Their names do not seek to hide their program — Jews for Jesus, Christians Witness of Israel and the Church's Ministry among the Jewish People. The latter spends a lot of its money in Israel where it operates an international school and guest houses.

Rev. Tony Highton whose CMJ was originally known as the London Society for Promoting Christianity among Jews, said "we are aware of the sensitivities of the Jewish

community and the reasons for that. Two thousand years of anti-Semitism has done tremendous damage."

He added that "we believe that it would be disobedient to God not to share the message."

In its annual report for the year 1997/8 Jews for Jesus said that five Jewish people had "accepted Jesus as the Messiah" with another four "coming to faith" after a campaign in Paris.

Meanwhile the Board of Deputies of British Jews warned Jewish students to be on guard against missionary activities.

### Grant aims at better security

MINNEAPOLIS — A grant to enable the community to hire a security consultant so Jewish agencies can address their security concerns has been made by the Jewish Community Foundation of

the Jewish Federation. The announcement in The American Jewish World here said the action followed recent acts of violence against Jews across the nation.

### Jews died in Egypt Air crash

NEW YORK — Several Jews perished when the Egyptian Air Lines plane crashed after taking off from New York.

Among them was Sheila Jaffee, 53, a fund raiser for the Hebrew University at Huntington Beach, Calif.

### Torah scrolls are damaged

PARIS — Torah scrolls were torn and a synagogue damaged in the blue-collar suburb of Garges-les-

Gonesses, which has a relatively large population of Jews of North African descent.

### Baltimore Times sells two papers

BALTIMORE — Sale of the Atlanta Jewish Times and the Detroit Jewish News has been announced by the Buerger family, publishers of the Baltimore Jewish Times. Andrew A. Buerger, publisher of the Times, said "our family wants its emphasis to be on our core commitments — The Jewish Times employees, our community and the overall Baltimore area."

The papers are being sold to Arthur M. Horwitz, Michael Steinhardt and Seth Lipsky, who is editor of The Forward.

Mr. Horwitz is publisher of the Detroit Jewish News.

Mr. Steinhardt is one of the two leading Jews who are making possible trips to Israel for all young American Jews.

### In recognition

Sara Jaehne, who previously worked as the director of development for Israel Bonds in Minneapolis, has been named as director of endowment and major gifts for the YMCA.

The new executive director of the St. Paul United Jewish Fund and Council is Eli J. Skora, executive director of the Jewish Federation of Greater New Orleans.

Elected grand Aleph Godol of national AZA is Andre Michael Lowenstein of Milwaukee.

Montreal businessman Robert Rabinovitch, a product of a Hebrew Day School, has been named president of CBC.

Rabbi Daniel Syme was honored with the Brandeis Award of the Zionist Organization of America/Metropolitan Detroit District.

Richard Chudnoff has been named editor of the American Israelite of Cincinnati.

The new president-CEO of the Allied Jewish Federation of Denver is A. Robert Gast, who held that same post in Kansas City.

Howard Bayewitz, who has taught at Kingston, (N.Y.) High School, is one of two recipients of the 1999 Outstanding Secondary Social Studies Teachers of the Year presented by the National Council for Social Studies.

### Simon Cohen is top body-builder

LONDON — Body-builder Simon Cohen has been named Mr. Universe for the second year. The 29-year-old won his first major title exactly 10 years ago.

## President H.T. Shapiro named the Mystery Person

For the first time in the history of the Mystery Person Contest three readers have named him correctly although in error on his first name — Harold T. Shapiro, president of Princeton University.

The first clue was rather vague — that the Mystery Person was an educator.

The second clue that he heads a major institution of learning, could have been more helpful, as also the third clue which noted that the university the Mystery Person heads at done time limited the number of Jewish students.

The fourth clue evidently was the giveaway although it stated merely that the Mystery Person was previously was at Michigan University.

The winners are Mrs. Adele Wyner of Pepper Pike, Oh., Rabbi Philip Berkowitz of



Harold T. Shapiro

Woodcliff Lake, New Jersey and the third winner was from Charleston, W. Va. whose name has been temporarily misplaced.

## Bible story read in class and court decides the case

PHILADELPHIA — A six-year-old student who sought to read a Bible story out loud in class made national news as a New Jersey School prevented him. A three-member panel of the 3rd U.S. Circuit Court of Appeals said the Haines Elementary School in Medford, N.J. did not violate his right to free speech.

An appeal is being planned by the Becket Fund for Religious Liberty.

The first grade teacher, Grave Oliva, permitted Zachary Hood to read the story of Jacob and Esau to her in private.

The boy's parents sought an apology and later sued the school district, claiming their son was humiliated by the experience.

In writing for the court Judge Walter K. Stapleton said the teacher was right to prevent the boy from reading the story because the students might have believed that his religious beliefs were sanctioned by the school.

### A drug gang is broken up

JERUSALEM — An Israeli drug ring that included Israelis who are living overseas was broken up as police is Israel and abroad arrested 24 Israelis. Two Israelis in Holland and Belgium were said to be the masterminds behind the operation while a third in Israel recruited young religious Jews to smuggle the

drugs. The three were among those arrested.

Called Operation Octopus, the gang operated in Holland, Belgium, France, Israel and the U.S. Forty-one suspects have been detained overseas and eight in Israel.

Police in Israel and abroad seized about a million Ecstasy tablets.

### Company seeks oil off Israel

TEL AVIV — That a British company has put up \$10 M. to prove its contention that there is oil off of Israel's coast became news this week as that nation's largest energy company, BG PLC put up that

amount for 50% of Iranco's interest in five offshore exploration licenses. the drilling sites are at Tel Aviv, Hadera, Ashdod, Yavne and the Sharon region.

### Mauretania to recognize Israel

JERUSALEM — Diplomatic ties were established this week with Mauritania, a Muslim state that is a member

of the Arab League. The accord was due to be signed in Washington.



## Media Watch

### 'Mr. Rock 'n' Roll'

By RABBI ELLIOT B. GERTEL

On many levels, the TV movie, "Mr. Rock 'n' Roll: The Alan Freed Story," is most pleasant and uplifting. It chronicles the life and



struggles of a Jewish radio disc jockey and impresario who was determined to bring African American "rhythm and blues" music to the American public, despite the prejudices in the 1950s against "Negro music." Judd Nelson, who usually plays heavies or self-centered individuals, does a fine and engaging job of portraying a man with a cause. As Freed tells his fiancée, he gets a "religious feeling" when he hears a good song, and wants to play it for others.

The plot is, in many ways, a touching one, focusing on Freed's efforts to help talented young black performers be heard and appreciated. He is constantly battling narrow-minded radio executives and politicians, and is even willing to confront bigots in bars, in order to defend the right of blacks to find forums for their talents and equal opportunities to capitalize on their gifts and to share in American culture and commerce without discrimination.

Freed's passions are not patronizing or mercenary. He comes across as an individual who truly respects a certain kind of music and the vibrant and creative community who created that form of expression. His goal is to take that music to another level, to "get it out there. At least, so this TV movie would have us think.

Freed is courageous and forthright in the way he deals with hateful remarks from station managers and from his radio audience. He ignores bureaucrats who refer to the genre as "jungle music" and actually quotes racist letters to highlight the prejudice and hate. In Cleveland, at his first radio station, he manages to force the detractors to give him full creative freedom. He

wins the loyalty of the teenage audience, and shows a genuine regard for the tastes of young black listeners. Indeed, the earnestness and dignity of the African American teens and performers are emphasized in this film.

Freed's odyssey into television and movies is chronicled, as well as the loss of his TV show, when he refuses to book only white acts. We learn that J. Edgar Hoover, head of the FBI also had it in for Freed. When Hoover asks if Freed has had any known Communist or other subversive associations, an FBI assistant replies, "He is very friendly

that it was better for teens to work off their hormonal energies in spirited dance parties than in more destructive or unbridled ways.

One has to admire Freed's singleminded dedication to the music and to the artists, as highlighted in this movie. Yet the film also enables us to bear witness to his neglect of his family, a second wife and two young children, and of two children from a previous marriage who are mentioned only once, and in passing, by him in this movie. Also, Freed seems to have no Jewish connections. Not even his parents are mentioned, nor do we

*Freed's odyssey into television and movies is chronicled, as well as the loss of his TV show, when he refuses to book only white acts. We learn that J. Edgar Hoover, head of the FBI also had it in for Freed. When Hoover asks if Freed has had any known Communist or other subversive associations, an FBI assistant replies, "He is very friendly with quite a few Negroes." Hoover then mouths a common aversion to Freed and his work at the time: "He calls himself a crusader for the American teenager. But what he's really doing is corrupting their morals and turning them against their parents.... This rock and roll scourge may turn out to be more dangerous than communism."*

with quite a few Negroes." Hoover then mouths a common aversion to Freed and his work at the time:

"He calls himself a crusader for the American teenager. But what he's really doing is corrupting their morals and turning them against their parents.... This rock and roll scourge may turn out to be more dangerous than communism."

According to this film, it was Freed who coins the expression "Rock 'n' Roll," knowing full well of the sexual overtones of the phrase. His contention was

learn of siblings.

The only other Jew mentioned here, and this only by name, is a club owner named Morris Levy with alleged Mafia connections. Freed becomes Levy's partner in concert enterprises and then borrows money from him for the down payment on a house to placate his neglected wife. Freed's wife, nee Jackie McCoy, warns Alan that Levy would give him up "in a New York minute" if it meant saving his own hide. And that is what happens when Freed is indicted for taking bribes — a

*Continued on page 10*

## Jewish Theater

### The Jazz Singer back

By IRENE BACKALENICK

Why is it that shows seem to travel in groups? A subject becomes trendy — and then pops up all over the place. Such is the case with Jolson.



The Jolson story, in one form or another, has been making the rounds of late. The latest version is an adaptation of "The Jazz Singer." This classic, which was our first talking picture, has quite a history. Originally a 1922 short story called "The Day of Atonement," it was written by Samson Raphaelson, a young journalist inspired by a Jolson revue. He went on to expand the story into a play, which became a Broadway hit in 1925. And then the 1927 talkie, with Raphaelson's screen play and starring Jolson himself.

Originally Georgie Jessel was tapped for the role, but

his other commitments made it impossible. Jolson may not even have been the second choice, but he was eventually recruited. And the rest, of course, is history.

Most of us have come to accept "The Jazz Singer" as Jolson's very own biography, but it only approximates reality. In fact, it is a schmaltzy, over-depiction of the struggle between old and new values — between the old observant cantor and his secularized son. Jolson (or, in this case, Jack Robbins, nee Jake Rabinowitz) rejects the role of cantor to become a Broadway star. His outraged father disinherits him, but of course they reconcile at the father's deathbed, with his mother weeping happily in the background.

Now we have a modern adaptation at the Jewish Repertory Theatre. Associate Artistic Director Richard Sabellico has taken the story and incorporated many of the famous Jolson songs. Jewish audiences are responding well to this version at the Rep, even singing along with the oldies.

*Continued on page 7*



Ric Ryder



# As I Heard It

## Klezmer violinist extraordinary indeed

By MORTON GOLD

I had the good fortune to listen to another CD that I really thought had merit and the review that follows gave me much pleasure to write.



The CD in question is called "The Klezmer Violin of Yehoshua Rochman." It is released by Tara Publication TM 702-2 and while it is not a hot new release, it was new to me. I must confess that the title put me off a bit.

Oh no, I thought, another CD of wedding *tsatskis*. I was in error. The inside flyer describes Mr. Rochman as a "violinist extraordinaire" and it is an accurate description.

This CD features "selections from his two released recordings" *The Jewish Violin* and *Fantasia L'kinor Y'hudi*. In the very first selection "Abu's Courtyard," described as an "Israeli Hassidic melody with Eastern flavor" Mr. Rochman amply demonstrates the performer's sure technique and razor sharp intonation. This is a joyful piece of music and the performers communicate that joy. Israel Edelson, who is an equal collaborator in this and all the other selections, plays the keyboard part.

For the most part I found the keyboard part to be sympathetic and the arrangements excellent, all save one piece where I thought the keyboard part was a bit too "busy." There is also a percussion part played by Yitzhak Atlas that mostly adds some atmosphere rather than substance to the music.

The second work is called "Rabbi Yochanan the Shoemaker's Melody." The music is slow, yet moving and even exalted at the same time. All the riches of the "Phaygish" scale are explored. The upper register of the violin, so treacherous for many other violinists, is sure terra firma to Mr. Rochman.

The third selection is called "Nigun Simcha" and is "typical of the wordless melodies sung in the Hassidic courts."

The music lives up to its title. Its eastern European ancestry (Rumanian?) cannot be denied. Who would want to define it further and what possible difference would it make? Joy, even ecstatic joy, is a universally understood emotion.

Number 4 is titled "Ato Nigleso." The soloist's tone is never richer or more abundant than in this selection. The tune is lovely, even haunting.

Number 5 is a "Rumanian Freilach." This piece is what I imagined the entire CD would be like. It is well than Mr. Rochman demonstrated his musical *bona fides* prior to placing this selection in this CD. If he only did this sort of thing, he would become a wealthy man just by playing this kind of piece at Hassidic weddings! At any rate, it was good to hear this kind of piece played so well, joyfully and unselfconsciously. There are precious few crossover violinists, that is those who can perform this music so stylistically correct and can also do justice to the classical repertoire.

The question in the back of my mind is, can Mr. Rochman, or even would Mr. Rochman also play Bach, Beethoven et al and play that repertoire as well as, let us say Mr. Perlman? That is a question only he can answer.

Selection No. 6 is called "The Baal Shem Tov's Melody." This is an unaffected and deeply felt composition. Mr. Rochman's rich tone and interpretation seem to be the ideal match in this medium of musical expression. It takes a particular background and mindset to play this piece so well (and others like it) in so heartfelt a manner. His musicianship and technique are but a means to a higher spiritual end.

No. 7 is another freilach. OK, if you've heard one freilach (happy tune) you've heard them all. Really? Would you say the same thing about another Strauss waltz, Gershwin tune, or even a Mahler symphony for that matter? I think not. Each has its own charm and vitality.

No. 8 is called "Master of the Universe." and is composed by one Reb Avrumka, who perished in the Holocaust. This is another reflective, introspective piece. It is

another diamond on the necklace.

No. 9 is called Bne (y) Hechala (Children of the Inner Sanctum.) The melody is sung by the Lubavitcher during the Shabbat third meal. (Shloosh S'udot.) There is something collectively in this music, and in this selection in particular that penetrates a deep recess in my psyche. It may be compared to a distant memory, yet one that is still recognizable. Perhaps it will have that effect on you!

No. 10 is simply titled "Nigun." Nigunim come in all kinds, I know. This one is not at all the melancholy kind that one might expect but on the contrary is a most joyful piece. The arrangement here is particular good.

The last selection is called "The Alter Rebbe's Nigun" and is the longest selection on the CD. Rabbi Shneur Zalman of Ladi (1747-1813) composed the melody. The Rebbe was the founder of Chabad (Lubavitch) Hasidim. The melody is presented here as a fantasia with a small chamber ensemble, but the name of the group is not identified.

The group plays well with solid intonation throughout. Frankly, however, I do not know what to make of this piece. Harmonically it sometimes borders on Prokofiev (Overture on Hebrew Themes.). You will have to decide for yourself. The tune is always surrounded and is never clearly heard by itself, as the texture is always thick. Sometimes the variations are simple, sometimes complex and the piece stops rather than ends. Stylistically it is at odds with the other pieces on the CD.

This said, the fantasia is an enjoyable conclusion to an enjoyable CD. This CD may not be for young children, but it is for any Jew who wants to learn something about his social or religious roots.

Mr. Rochman plays this music honestly, sincerely and with impeccable taste throughout. No sliding, no excess vibrato, etc. anywhere. The style for each piece is always appropriate.

Mr. Rochman impresses me by not trying to impress at all; rather he is too preoccupied with letting the music impress us. He succeeds.

The CD may be ordered from Tara Music, PO Box 707, Owings Mills, MD 21117 or call 1-8—Tara-400 or on the internet at [http://](http://www.tara.com)

[www.tara.com](http://www.tara.com).

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: [DrMGold@juno.com](mailto:DrMGold@juno.com)

### Quotation of the week

The Beth-El Assembly of God Evangelical Church is renting space from Maury High School. They have determined that we Jews, along with the gay and lesbian community, are ripe and ready for conversion to their limited and narrow God perspective.

My colleagues — Yosef Friedman, Arthur Ruberg — and I received a letter of support from our friends at Christ and Saint Luke's Episcopal Church. They wrote to apologize on behalf of the Christian community of Ghent and all of Hampton Roads for the actions of this group.

"To suggest that one faith has the right to impose itself upon another faith," they write, "is to bear witness to a shallowness that we find extreme. To infer that one lifestyle has the right to impose its values upon another lifestyle runs the risk of creating an evil that we will do all that we can to resist. Please know that you have our fullest support, admiration and affection. We will always stand beside you." Signed by Reverend Jim Sell, the members of the clergy, the staff and vestry of the church.

Thank God for our friends! They are indeed our support as we struggle to talk about what is happening here in our own neighborhood; as we struggle to determine how we will respond; how we will react to the advances of the Beth-El Assembly of God.

Whatever we do, we need to do together, as a unified front. I recognize that we need to intensify our own commitment to Judaism and talk about "Jewish" outreach. Reform Outreach must have a more intensive meaning, as the Beth-El Assembly of God reaches out to us, and raises the stakes by trying to divide us. It is incumbent upon us now to define ourselves together, as one, a united community! For the perception of unity — and our ability to achieve it — goes straight to the heart of Reform Judaism. It gives rise to the irrepressible Mitzvot commanded by virtue of life itself. Such is the impact of our encounter with religious reality.

The reality of today is that American Jews enjoy a freedom from religious persecution that is unparalleled — anywhere in the world, or any time in history!

We can never forget that the reality of the Jewish future is in our hands, like moist clay, ready for our creativity to give it shape and form. Now, at the very brink of the new millennium, at the very edge of possibility, freed from the physical chains of bondage and the emotional chains of oppression, we have the God-given mission to continue the creative advancement of Judaism.

Reform Judaism is itself an outgrowth of the notion that mankind collectively, through acts of tzedakah — acts of righteousness and love — will usher in the Messianic age. Each one of us can be a Messiah. Each one of us can project the ideals of Judaism into a world starving for significance and meaning. Each one of us can help someone turn from the darkness into the light. Each one of us is charged with that responsibility.

We have the opportunity to minister to a diverse population of souls in need of the spiritual gifts of Judaism. The religiously uninvolved citizens of a community are indeed its spiritually homeless. We have the opportunity to provide a home for these people, uplifting them, showing them a new way of living. We hold in our hands, and have always held in our hands, since Mount Sinai, the ingredients to satisfy the spiritually hungry who wander across this earth. We can unleash the power of ideas, and enrich the lives of those who are spiritual pilgrims.

We who look to the future of Judaism in a world where technology and spirituality can be harnessed to virtually unimaginable ends — we who dare to claim that future know the power

*Continued on next page*



# Milk, Honey & Vinegar

## Instead of money

By JUDY CARR

News comes of towns in Israel with as much as 25 percent unemployment. The unemployment problem is vast and increasing and more factories are closing.

I was browsing through some magazines on poverty in Africa. What has that to do with unemployment in Israel, you ask? I believe that some of the ideas tried out in Africa might work in Israel, or even some parts of America.

Campaign workers gave widows in poor areas of Africa two nanny goats. These goats would enable them to earn a good living with the milk, the cheese to be made out of it and the kids, for meat or to add to the herd.

Ha, ha is Judy being funny? Does she visualize goats being handed to unemployed Israelis?

No. But it might be an idea not to give welfare money but a means to earn a living. Such as what? There are many things people can do in their own homes, to start a small business and do a job of work.

Instead of giving money to heads of one-parent families, invalids or the unemployed, find out what they can usefully do to support themselves. Give a computer, a machine for making a saleable article, materials for crafts, or a typewriter or sewing machine.

This would not be so simple. It would mean interviews, home visits, committee work and allocations of money. It would not work in every case. Some would just sell the machine and drink up the money.

However, enough people would be saved from the dole and the welfare check.

It has often been said that a lot of people do not want to work. That is their business. But if you can get even a few out to useful work it would help the situation.

There are people in wheelchairs who cannot get to work, but who could work if the means were brought to them. There are people who cannot compete for the jobs but if they were given something to do could do it. I heard of a senior citizen who was an efficient office manager, but could not travel to work.

Going back to the nanny goats. It is quite possible to

make a living by breeding animals in your home.

So is Judy Carr so silly?

Judy does not claim to have found an answer to all the problems of welfare, but a start might be made with her idea.

When an applicant comes for welfare, question them as to their capability for work

and find something for them to do, even if there is no job.

Would Americans adopt an idea for solving problems in Mozambique?

If Mozambique can do it, why can't America?

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063, Israel.

## Quotation

Continued from prev. page

of Jewish intention. We know the indefatigable spirit of Jewish determination.

It is time to put that intention, that determination, to work. It is time to fashion a movement that is far more than a form of Jewish minimalism, but rather a Judaism that can satisfy the passionate heart. It is time to look at Reform Judaism not as an intellectual exercise, but as a life-transforming faith.

Our outreach must be directed to our own membership, as well as the spouses of the intermarried, as well as to the religiously uninvolved in our community, and everyone here must be involved in this effort, if it is to succeed — rabbis, educators, lay leaders, parents. We must lose no opportunity to make the overture, to invite participation, to reflect the passionate heart, the sense of justice, the hospitality that are so profoundly Jewish. Ultimately, outreach means inspiring a firmer embrace of Judaism within us all; among the intermarried, among the converted, among the unconverted, among the *Ger v'Toshav*, the seekers of faith.

Ours must be the spirit of openness, the willingness to listen to new ideas, to try new approaches that will propel Ohel Sholom as a voice of Reform Judaism, into the future. It is this empowering devotion and sense of responsibility that are the gifts we will give our children, as they define Reform Judaism for the 21st Century—Rabbi Lawrence Forman, Temple Ohel Sholom, Norfolk, VA

## Backalenick

Continued from page 5

The show stars Ric Ryder, who looks and sings nothing like Jolson, which is just as well. Turning it into a Jolson look-alike act would have been a travesty. But in fact, Ryder makes the material his own, pouring his heart into it. But it is a little disconcerting to see this preppy-looking lad singing the Kol Nidre. With his boyish-goyish face, he seems to have stepped out of a Gurney play, straight from Phillips Andover Academy. But then we live in multi-cultural times. And Ryder does handle the material beautifully.

He is backed up by a solid

team. Beth Leavel, as the love interest, is a charmer, an all-round good comedian and performer. Reuben Schafer (who plays old Mr. Yudelsohn) gives a heart-warming, believable performance, and the vaudeville tap-dance numbers add a lively jolt to the evening.

This '20s piece is a real throwback to the Yiddish melodramas of Second Avenue, a reminder of Yiddish theater in its glory days. It gives us the chance to take that nostalgic journey, and to enjoy some heart-warming singing and foot tapping at the same time.

## Candidates condemn desecrations

BUENOS AIRES — Argentina's anti-Semites evidently were not impressed as all three candidates in the forthcoming presidential elec-

tion condemned the recent desecrations at two cemeteries, the most recent of which saw 11 tombstones destroyed.

# Fleishman's Flight

## Let's not honor Arafat

By ALFRED FLEISHMAN

In certain newspapers, particularly those that are labeled as the so-called Jewish press, several persons or reasons are denounced for the naming of



Arafat as the person to receive a top or heavily weighted Jewish award. These, we are told to agree, are for his supposed good deeds, or attempts, or rewards, for peace in Israel.

I am not in any position to take any part in what was supposed to have been the action, and I am certainly not taking any part, except to say that I am definitely not in agreement with any such award to any such person. Certainly not at this time, if ever.

Regardless of the thought, even the suggestion of the award or the name, are certainly not in order at this time. Nor are we ready for name calling among ourselves.

We do believe the present situation is not the time to

even be thinking of any such award. There are too many things of major importance that must be agreed upon or decided ourselves before we can even think about them.

We need to know many more important results before we make any suggestions of this kind.

We are far away from deciding on Jerusalem, for instance. We are a long way from other major decisions. All of them are important and we are far from agreeing on the end results.

What I want to say is that we have many serious things to decide upon and make in Jewish life, before we agree upon any rewards or acclaims for those whom we see as our enemies. Or who have yet to prove by deeds and decisions and actions that they are our real friends.

That is another way to say that before we criticize many of the smaller or less important decisions, we Jews can make a better deal. Of deciding just who the enemy is. At least before spending so much valuable time and effort and decisions on what so many of us believe their intentions or deeds to be.

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# Dreidelmania strikes!

By DEBBIE ISRAEL DUBIN

How many Jewish homes have you entered in recent years that *didn't* have a collection of dreidels? Or a spice box collection? Or menorahs? It seems that everyone collects something, and during the last 30 years, this urge to collect has included everything Jewish.

One would think that Jews have always been collectors of ritual items, since Jewish museums are filled with beautiful, ornate Judaica. Surprisingly, private Jewish collecting is a relatively modern phenomenon, dating only from the end of the last century, and was usually undertaken by people of means.

While our ancestors might have owned Shabbat candlesticks, bechers (kiddush cups), an etrog box, or one or two beautiful menorahs that they used, they typically didn't collect them.

"The very notion of 'collecting' Jewish ceremonial objects was a radical development," writes Grace Cohen Grossman, curator of the Skirball Museum in Los Angeles, in her book *Jewish Art*.

"The separation of *tashmishe kiddusha* (implements of holiness) from their functional use in Jewish celebration transformed their meaning." They now became heirlooms of Jewish cultural heritage to be studied and enjoyed for their history and style.

Most of the existing collections of Jewish art in Europe were destroyed or dispersed during World War II.

"Even those Jews who had Judaic collections before the war lost them during the Holocaust," explains Sarah Braham, owner of Elijah's Cup, a Judaica shop in Houston. "Some items were smuggled out, but not that much."

After the establishment of the State of Israel, most Jewish crafts were produced there. With the upsurge of interest and pride in Judaism following the Six-Day War, however, many American Jews began to explore their identity through creating Jewish art.

According to Braham, Jewish artists today feel exceptionally comfortable creating Judaica. Metal artisans who started out creating secular pieces with a small Judaic line are now exclusively creating Judaica.

"It reflects the comfort of the artist, and their knowing that people who are buying and selling Judaica don't have to hide," says Braham. "Collectors put Judaica in their collection and it has a snowball effect. The quality has improved so much that the desire to collect has increased."

While there are many Jewish collectibles, dreidels are the most popular, with Havdalah (the ceremony that separates Shabbat from the rest of the week) spice boxes being a close second. It is not unusual to find collections with hundreds of dreidels, perhaps because dreidels come in so many different styles, sizes, and prices.

Rocky Lewis, of Omaha, has about 300 dreidels, representing a wide variety of styles and materials. Her collection was launched when her sister gave her a dreidel as a Hanukkah gift. Then her husband started buying one for each night of Hanukkah. Now, wherever they travel, they always stop at synagogue gift shops or Judaica stores and buy dreidels. She also buys from The Source for Everything Jewish and Galerie Robin, LTD, companies that sell Judaica through catalogs.

Among the more unusual pieces in her collection



is a clay dreidel with the name of each family member on the four sides. She has a Mickey Mouse dreidel, a Noah's Ark dreidel, and a dreidel painted with a copy of Chagall's wedding scene. One of her newest and most intriguing items is 5 inches tall and opens up into a menorah.

Lewis isn't the only collector in her family. Her sister, Sandy Epstein, who also lives in Omaha, has more than 200 dreidels. Says Lewis: "We're not competitive. We each enjoy the other's collection."

Ann Rosen, of Chadds Ford, PA, has over 300 dreidels in her "eclectic" collection. She began collecting about 10 years ago, when a dreidel craftsperson connected her to the Adath Israel Gift Shop in Cincinnati, which carries dreidels designed by more than 30 artisans. Adath Israel started sending her dreidels, which she could return if she didn't like. Then she developed relationships with Galerie Robin and a Judaic store in Chicago.

"Our house was in a non-Jewish neighborhood," Rosen says. "I started to buy dreidels because they are small and fit into a cabinet. It gave us a feeling of Hanukkah. I could express my Jewish feelings that way. Even though I know dreidels aren't a significant Jewish symbol, it was fun for me."

One of her favorite dreidels is a silver ballerina by Annette Hirsh of Milwaukee, with the four Hebrew letters (Nun, Gimel, Hay, and Shin) adorning the skirt. "I just got a dreidel made by Gideon Hay, which is a replica of the dreidel Astronaut Jeffrey Hoffman took into space. I have some very creative, beautiful dreidels. Most don't spin. It's an art form. Every time I think there's nothing else different, I find a different medium."

Rosen has found dreidels made out of chocolate, titanium, wood, glass, and papier-mache. "Every fine-glass maker is making a dreidel," she says. "You'll find dreidels in Waterford Crystal, Baccarat, and Lenox. Everyone has jumped on the bandwagon. I even have one made out of Legos!"

Rosen has traveled throughout the United States and all over the world. She searches for dreidels everywhere and has dreidels from as far away as Thailand, Greece, India, and Brazil.

It would be a mistake to think of dreidel collectors as a rare breed. In fact, the Adath Israel Gift Shop has an informal club of 30 collectors. Betty Levine, who works in the shop, coordinates the

club, which includes people who also collect spice boxes, kiddush cups, menorahs, and Jewish dolls. Levine has her own dreidel collection, which now numbers 350. As an increasingly sophisticated collector, she insists that her new dreidels have to be signed by the artist. Her current project is to find a dreidel from every state in the United States.

Levine advises beginners to start small. "Either concentrate on dreidels made out of one medium, or collect one from each medium. You won't be so discriminating when you start, but you'll gradually refine your collection."

Shari E. Boraz, the owner of Galerie Robin, LTD., a Judaic mail-order house in Hanover, NH, believes that people begin collecting dreidels because they are small and easy to display in the home. Also, they are generally priced in a comfortable range. Typical collectors come in all ages, and many collections begin as gifts for graduation or bar or bat mitzvah. Parents often start collections for their children, especially when their kids are too old to receive toys as Hanukkah presents. While most of Galerie Robin's customers are casual about collecting, a handful are serious, buying every new dreidel that comes out each season. "That's increased three-fold in the past few years!" she says.

Of course, dreidels aren't the only Jewish "collectibles." In fact, some people simply collect Judaica. Posy McMillen, of Fort Worth, has a small Judaica collection that includes about 40 silver dreidels, five Hanukkiot, a silver etrog box with lovebirds on top, a silver grogger (Purim noisemaker), a silver community wedding ring, a couple of Seder plates, and a silver spice box for havdalah. What's particularly interesting about this collection is its owner. McMillen is not Jewish, but is the co-chair of the New Jewish Studies program at Texas Christian University and teaches classes locally on various Jewish topics.

McMillen started collecting about 10 years ago in preparation for her classes. She wanted to have beautiful visual aids, since most of her students are Christian. "I love Jewish history, so I share what I love," she says.

Collectors are always discovering new kinds of Judaica. According to Levine, Jewish dolls and stuffed animals are growing in popularity. She re-

*Continued on page 14*



## Digest of the Yiddish Press

### Writer promotes Kabbalah

By RABBI SAMUEL SIVNER

The word Kabbalah literally means "that which has been received." It is sometimes translated as "tradition." In the enormous litera-



ture it has produced over the centuries, the kabbalists say that what they receive is direct communications from the Godhead. It is mystical and some of its practitioners take part in séance-like or yoga-like communion with the Almighty.

The *Algemeiner Journal* writer, Joseph Jacobson, is entranced by Kabbalah as are many chasidim. He often writes about it to the displeasure of some of his readers. He says that even his father, Gershon Jacobson, the editor of the paper, has occasionally muttered when his son submitted an article, "Again, kabbalah?" but many people are impressed by it.

For example, Jacobson says that he traveled to Miami Beach and delivered three talks about Kabbalah in a large synagogue built by former Cuban Jews. The presentations were sponsored by a Lubavitch rabbi, Mendel Katz. The audience of 200 were mostly secularists. But they reacted most favorably to the program, which was listed as "Kabbalah and Chicken Soup." Rationalists, of course, often pooh-pooh mysticism as voodoo and some assert that the proper way to pronounce mystic is "mistake."

### Swiss right growing

In a recent national election in Switzerland the People's Party, ultra-conservative, won a surprising 27 percent of the vote. That troubled the country's president, Ruth Dreifuss, and she expressed her concern, intimating that the party, headed up by one Christopher Bocher, is almost fascist. Chided for criticizing a democratic vote she countered, "Hitler was

also elected in a democratic vote."

The Social Democratic Party still has a majority in the country. In the *Algemeiner Journal*, Morris Fishbein writes that Dreifuss spoke more as a Jew than as the nation's president.

### Shoah talk overdone?

In the *Algemeiner Journal*, Dr. Abraham Orenstein writes that he's "sick and tired of all the talk about the Holocaust. It's become a business to some people." There are other things in Judaism that should be stressed, he asserts.

### Sweden thriving

Sweden is a constitutional monarch. It has a king, Carl XVI Gustaf, but the real ruler is the Social Democrat Party, headed by Gonas Persson. The *Forward*, a liberal paper, is glad to report that Sweden is a "welfare state," in that its benefits are higher than in most other countries. Every citizen has health care from cradle to grave. Unemployment is low, and wages are high. So are taxes. Some years ago the economist, Robert Samuelson, a conservative, predicted that Sweden would face bankruptcy because of the largesse to citizens. But that prediction has never come to pass. The country is extremely prosperous.

In his *Forward* article on Sweden, Meyer Rock also points out that the percentage of eligible voters in Sweden who go to the polls is in the 80s. In the U.S. it is rare that more than 50 percent of those eligible to vote bother to do so.

### No honor for Pound

Ezra Pound wrote great poetry, but he was an anti-Semite. During the war, in Italy, he did anti-Semitic talks on radio, defending the Nazis and derogating the United States.

In Manhattan's Episcopal church, St. John the Divine, there's a Poet's Corner. A committee of writers, including some Jews, voted to urge the church to include Pound among the honorees. They

Continued on page 14

## Jacob's World

### For throne room reading

By JACOB LURIA

I hope you've been feeling deprived in not finding my column in this space for the last few weeks. If you haven't missed me, keep it secret.



My excuse is that I've been otherwise occupied up to my eyelashes. Miriam, my wife, fell a couple of weeks ago and broke her humerus. I wish that were as funny as it sounds. I'll omit the details. The best definition of a bore is "a character who, if you ask him how he is, really tells you." I prefer the Hasidic password, "Baruch HaShem." Enough.

The big news hereabouts is that our mayor, Susan Golding, took a trip to Paris (she's entitled, for being constantly under public scrutiny can be an awful drag.) But to this earnest lady her jaunt was a busman's holiday. She found that the public toilets in this eternal queen of stylish cities were just what we needed in San Diego. We have no public houses of necessity on our thoroughfares. It's terribly embarrassing at times to be so unable to contain oneself that one must perforce pull open a door marked "For customers only," in desperation.

Our conservative daily newspaper, *The San Diego Union-Tribune*, carries op-ed pieces by a liberal former congressman, Lionel Van Deerlin, as a token of its loyalty to the principle of freedom to dissent. Van Deerlin usually sticks strictly to political comment, but a couple of days ago he plummeted down the slippery slope to humor. His funny bone was tickled - you guessed it - by the mayor's sudden conversion to the cause of comfort chambers replete with the sound of music to aid the peristaltic urge. Unhappily, sitters are given only a limited time to achieve their objective - 15 minutes. Then the whole shebang opens up and it's *saute qui peut*. Come one and all, are you in for a spectacle!

Concern about hygiene is very central to our tradition. Somewhere in the Five Books there are detailed instructions about providing for waste disposal when camping out. Look it up. And if you haven't done so already, meditate on the sheer good sense and beauty of the blessing in our morning prayers that celebrates the intricacy of "our tubes and ducts."

Periodically, Miriam has her hair cut directly opposite St. Paul's Episcopal Cathedral in San Diego. It's a magnifi-

cent edifice, but even more beautiful than its columns and cornices is the openness of its rest rooms to all comers. Often, when I wait for the hair stylist to make Miriam even more beautiful than she is by nature, I have a call. Thank you, Saint Paul.

I'll end with the memory of a neighbor in Florida who met me as I hurried into a rest room. "Mention my name, and you'll get a good seat," he said. Just for that one quip, he deserves a seat on the Eastern Wall.

### Gertel

Continued from page 5  
charge the film dismisses as unfounded.

So what is the lesson of this little morality play about Black-Jewish relations and the movie industry? It appears to be that a good Jew (one who is smooth enough to marry a beautiful Gentile woman and

passionate enough to help minority groups) might be done in by a bad Jew, who doesn't need help in wrongdoing from a bad Gentile (J. Edgar Hoover, as depicted here). Would Freed, who died in his early 40s in the early 1950's, have wanted his life reduced to such a "message?"

### There's another rabbinic couple

WORCESTER, Mass. — Rabbis Dennis and Sandy Sasso of Indianapolis can no longer make claim to being the only rabbinic couple to serve the same congregation as Rabbi Jordan and Paula

Feldstein serve Temple Emanuel here. Previously they served as Assistant and then Associate Rabbis at North Shore Congregation Israel at Glencoe, Ill., a Chicago suburb.

## Misconceptions

### Kiddush can be wineless

By RABBI REUVEN BULKA

Misconception: If there is no wine, one cannot recite the kiddush.

The kiddush is the sanctification prayer and



blessing recited in the evening to usher in the Shabbat or festival, and in the morning to reaffirm the sanctification of

the Shabbat or festival.

Normally, the kiddush is recited over a full cup of wine. A cup full of wine symbolizes joy. Shabbat and Yom Tov (festival) are days in which we express our sense of spiritual fullness.

However, if there is no wine available, one may recite the kiddush over the hallah, the loaves of bread that are required for the Shabbat or Yom Tov meal.

In such an instance, the substance blessing recited in the kiddush is not the blessing over wine, it is the blessing over bread.



# Israel: As I See It

## Roots, trees and branches -Part 1

By SAMSON KRUPNICK

"Absolutely fantastic," declared Israel Chief Rabbi Israel Meir Lau as we visited educational, religious and chessed institutions throughout Russia and the Ukraine.



sia and the Ukraine.

"Miraculous", added Bar Ilan University President Professor Moshe Kaveh.

Similar comments of superlative praise were forthcoming from Bar Ilan Rector Yehudah Friedlander and from historian Prof. Moshe Rotman. All the rest of the 73 members of the Bar Ilan delegation agreed with the leadership embarking on a roots finding mission in Russia and in the Ukraine. A new dawn had risen with the decline and fall of the hitherto powerful Soviet Union on Dec. 31, 1991, precisely 74 years after its founding, as predicted by the saintly Chafetz Chaim in 1933. Help came from many sources but the miraculous response was from the Jews of Russia and of the Ukraine.

"Experts" in Israel and abroad had stated authoritatively that after the 70 some years of communist domination, persecution and pogroms, "not a single Jew would be left alive." The opposite is true. In the Egyptian slavery period, "the more the pain and punishment by the Egyptians, the more did the Hebrews multiply and gain strength." So it was and so it is today. Jews emerged from all ways and byways to join organized communities spreading out in all of the countries previously part of the mammoth Soviet Union. Our delegation witnessed it with great pleasure throughout our five-day intensive tour of Russia and the Ukraine.

We began our visit to the capital of Russia, the giant city of Moscow spreading over a huge area with a population of over 9 million and with the adjacent 12 towns a total of 15 million, and were impressed with its modern transporta-

tion system as well as its renewed efforts to provide sorely needed housing and to rehabilitate the badly neglected maintenance during the Soviet regime, a plague we had noted in our previous visit to St. Petersburg and to Odessa. We visited the huge Red Square, and the massive Kremlin (literally walled city) with its government agencies, museums and commercial section) and enjoyed a performance of the Bolshoi.

In the afternoon we were received royally at the Great Synagogue and were briefed about the rapid growth of the Jewish community of Moscow estimated at 250,000. The to-

completion.

The Center has an active membership of 80,000 who use its facilities for prayer, classes, a library and a kosher restaurant. It is the home of the Federation of the Jewish communities of the Commonwealth of Independent States (CIS). Moscow now has six Jewish day schools, kindergartens and a college for higher learning in addition to numerous Talmud Torahs. There are 12 day schools in the other communities. Some support is provided by the Jewish Agency and by the Israel Ministry of Education, soup kitchens are provided for the needy and the elderly who

*In the afternoon we were received royally at the Great Synagogue and were briefed about the rapid growth of the Jewish community of Moscow estimated at 250,000. The total population of Russia stands at 149 million and the total Jewish population is estimated at 500,000-600,000. Moscow has now five large synagogues. The Memorial Synagogue built in 1998 at its dedication had President Boris Yeltsin in attendance, the first such appearance of a Russian leader. The old Marina Roscha Lubavitch Synagogue was burned to the ground in 1993. The entire community rallied to construct a magnificent Community Center. We visited the Center nearing completion.*

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have been hit particularly by depressed economic conditions.

We were particularly impressed by the Chabad Ohr Avner Institutions (named after the father of the late saintly Rebbe, of blessed memory). There are 54 such educational and chessed institutions throughout the CIS countries and 12 additions soon. They are in contact with 200 communities. Rabbi Berl Lazar is chief rabbi of the CIS and sponsor of Ohr Avner.

We met with the director,

who exhibited the wide range of services begun in 1992 and increased tremendously to date. We visited some of the schools including a lunch with the 100 young ladies in the Teacher Training College. Rabbi Lau greeted them with a timely message (as he did on the many receptions and other occasions). President Moshe Kaveh offered scholarships in Bar Ilan University for any of the qualified teachers. Our visits to several day schools were inspirational both to us and to the students and teachers.

Our closing visit in Russia was the Museum of the Jewish Heritage and the Holocaust, built by the Russian Jewish Congress. The main floor contains a magnificent synagogue with outstanding elegance. At first sight one literally remains breathless. On the lower floor is the Museum

of the Fighters against the Germans and Their Helpers in addition to the history of the Jewish communities in Russia dating back to the 5th century C.E.

We were shown captured Nazi films of their slaughter of men, women and children and of their being led to Babi Yar where they were shot down and bulldozed into the huge ravine. The film was a sobering realization of the horrendous crime committed against our people by the Germans and by their ready helpers. It was also the desperate drive to Jews to come forth in the masses for a major renaissance throughout the new CIS.

(To be continued)

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel, e-mail [krupnick@netvision.net.il](mailto:krupnick@netvision.net.il)

### Pulpit changes

Rabbi Daniel Nevins has assumed the position of mara d'atra At Adat Shalom Synagogue of Farmington Hills, Mich.

The New Milford Jewish Center has welcomed Rabbi Francine Green Roston to its pulpit.

Rabbi Shmuel Goldstein has joined the rabbinical staff of Denver's TRI-BMKY.

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## Social Calendar

By Jean Herschaft

**Seymour Reich**, a leading figure in Jewish life, recently penned a sensible, worthy and indeed factual defense in a case this accomplished lawyer titled: *Saving Catholic Jewish Relations*.

Reich offered the pros and cons on the issue heavily working toward patching the tattered pieces that have evolved since most positive developments between the Catholics and Jews. Reich was recently voted chair of the International Jewish Committee for Inter-religious Consultations and the Church (IJCIC).

The latest good-will move was "the agreement between the Vatican and Jewish representatives to name a joint team of Catholic and Jewish scholars to review two volumes of Church archival material from World War II..."

Reich, a past Conference of Presidents and B'nai B'rith International top elected figure, cited among others, the 1990 high level Jewish Catholic Conference in Prague that issued a statement that called for Catholic repentance and stressed that anti-Semitism "is a sin against God and Humanity." It called for a halt to anti-Semitism in Eastern Europe and agreed to create "an early warning system to avert Catholic Jewish conflicts."

"In 1986 **John Paul II** prayed at Rome's main synagogue, the first recorded visit of a Pope to a shul," Reich noted. "In 1994, good will reached an apogee with the Vatican's formal recognition of Israel and the establishment of full diplomatic relations with the Jewish State..."

He cited two events that moved to rend the fabric of good will: crosses placed at the Auschwitz death camp and canonization of Edith Stein. The most recent *New York Times* article on "Should Pope Pius XII be canonized?" and its interviews of Jewish national leaders (not Reich) indicated most were opposed, positions that angered most of the Holy See. That was but the latest wrench in relations Reich as IJCIC chair was working to facilitate. Reich was not mentioned in the *Times* account, a grave omission, we believe. After all, IJCIC represents AJCommittee, WJCCongress, Int'l B'nai B'rith among others.

### Conservatives convene

The United Synagogue of Conservative Judaism held its biennial convention the first week in November in sunny Fort Lauderdale. The Wyndam Resort and Spa was the happy meeting grounds. **Allen Wegman**, past METNY (Metropolitan) was the chairman.

"We have worked together with congregational leaders from all over the country in planning this convention," he said. It was outstanding from opening night plenary: **Justice Dalia Dorner** of the Israeli Supreme Court focused on "Law and Life in the U.S. and Israel." Then followed a dialogue with seven members of the Knesset whose presence was arranged for by MERCAZ.

Another session described how Jewish ethics influence the conduct of business in the real world described by **Jeffrey Swartz**, the CEO of the Timberland Co. Other programs zeroed in on Halacha (Jewish law). **Dr. Marilyn Lichnoff Wind** and **Marc Gary** joined **Rabbi Elliot Dorff** in exploring the role of mitzvot in daily life.

**Stephen S. Wolnak**, a past METNY president, was installed for a second term as International president of the United Synagogue. Wolnak is a leader of Chevrat Tefillah, Port Washington, N.Y. **Richard Skolnick**, Bellmore, Long Island Jewish Center president, was installed for a second term as treasurer. Installed as vice presidents of The United Synagogue: **Harvey Finklestein**, past METNY president of JCC Spring Valley, N.Y.; **Harold Kalb**, another METNY head, of Temple Beth Shalom, Roslyn Heights, N.Y., and **Allan M. Wegman**, Commack Jewish Center, New York, another past METNY president.

On the Shabbat preceding the convention, the Torah Institute was led by **Dr. Steven Wald**, of the Conservative Yeshiva at the Fuchsberg Center in Jerusalem.

METNY will sponsor a Shabbat Fair, Sunday, Dec. 12, from 1 to 4 at Greenburgh Hebrew Center, Dobbs Ferry, N.Y. It's an introduction to Shabbat for the family. It will outline Shabbat ritual items that visitors can take home; taste delicious Shabbat

*Continued on page 14*

## One Woman's Voice

### Reflections at the Kotel

By MIRIAM ZIMMERMAN

Friday afternoon in Jerusalem on Ben Yehuda Street: Orthodox Jews hurrying faster than usual, determined to be home before Shabbat;



shopkeepers locked their doors at irregular intervals, disgorging tourists back into the emptying street. Teenagers looked at one other surreptitiously, not wanting to go home. These sights registered only peripherally as I walked from Kikar Tzion (Zion Square) to the Jerusalem Inn.

I, too, hurried because I wanted to be able to walk to the Old City before sunset. In town for the Second International Conference on the Holocaust and Education at Yad Vashem, the Israeli memorial to the Holocaust, I had a Shabbat to enjoy the city before the conference began. I looked at the room only cursorily, switched into sandals and hid my computer under a blanket.

I walked down Jaffa Street toward the Old City in a race with an anemic winter sun. I remembered the short cut through the Arab *shuk* (market), ignored the left turnoff to the Church of the Holy Sepulchre and easily found the right turn to the Kotel (Western Wall). I sat on a bench at the back of the Kotel plaza.

In this holiest of cities where the very air whispers of a past suffused with spirituality and transcendence, I wanted to experience the peace of Shabbat, so foreign to my experience in frenetic northern California. On Saturday, I would stroll the narrow streets of the Old City and finally find the courage to approach the Wall. It takes me hours of spiritual preparation before I can approach the Wall in prayer. So on that Friday evening, I was content to experience the Wall from a distance.

I approached the Wall from the left, the men's side, and watched the black-robed Hasidic Jews praying fer-

vently. Different groups sported distinctive robes and head coverings, from tall fur caps to black top hats. Few women graced the right side of the mechitza, the physical barrier separating the men from the women's side. No doubt they were at home, preparing to receive the sabbath bride.

Ordinarily, I bristle at the sight of a mechitza. But in my Holocaust class at the College of Notre Dame where I teach, we had just concluded a unit on "Who were the Jews?" I follow the curriculum advocated by Yad Vashem; it insists on putting a face on the Jews

the top of the Temple Mount above the Wall. The Temple Mount is sacred to Muslims and off limits to devout Jews who fear they might inadvertently step on the Holy of Holies. I was standing among a group of Christian pilgrims (many of the women wore crosses) who were as fascinated by the davening men as I was. We were in the vinculum of the world's three great religions. Too bad each religion continues to denigrate the other without seeing that they share the "human longing for meaning, purpose, and G-d."

I thought about my study-

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murdered in the Shoah. Accordingly, we had just talked about the largely Orthodox Polish Jewish community sacrificed by the Germans in their quest to make Europe *Judenfrei*.

I watched with pleasure at the sight of these Jews, davening and dancing with Shabbat zeal, so foreign to my own experience as a Reform Jewish woman from Indiana. Well, Hitler, I thought smugly, you didn't succeed. Here we are in our own land, with our own laws, with our own army, and with the Jewish religion intact, unchanged since the Baal Shem Tov infused joy into Judaism's rituals for all to enjoy.

As I vicariously experienced their Shabbat rapture, I heard the strains of the Muslim call to prayer from a nearby minaret, perhaps from

ing and teaching the Holocaust in depth, causing others to witness bestiality and depravity that challenge the imagination. It is difficult for the human mind to understand such unfathomable sadism, dehumanization, and excremental assault that had been the everyday reality of the concentration camps. Such unmitigated horrors cannot be depicted metaphorically. Fiction died in the crematoria at Auschwitz-Birkenau.

Are such thoughts appropriate on Erev Shabbat, I wondered, once again wishing I had more grounding in Jewish law, grounding that my Reform Jewish upbringing had ignored. I wondered, too, at my longing for Jewish law, almost the way I long for G-d.

In my Holocaust class in a Catholic college, I sometimes

*Continued on page 14*



## It's Arlene Peck!

### Preparing for the millennium

By ARLENE PECK

The last leg of my recent press trip to Israel, I was on my own. Definitely not suffering at the newly renovated Tel Aviv Hilton, which is my



home away from home when I visit Tel Aviv.

The people who work in Tel Aviv have been there forever. It's lovely to see so many familiar faces when I return each time. One of those is Rico de Schepper, the Tel Aviv Hilton's manager. And what a pleasant surprise when I returned to Marina del Rey — an invitation from him to a party at the chain's Beverly Hills hotel celebrating the opening of the gorgeous new Queen of Sheba Hilton in Elat.

There were only five of us whom the Israeli minister of tourism invited for a "get acquainted with Israel" trip. Even now, before the year 2000, the influx of tourists is visible. However, within a very short time, the country expects between 2.8 and 3.2 million tourists to arrive in time for the millennium events. After the yearly decline in tourism for the past several years, it is a welcome sight. What's nice is the close cooperation that Israel and its neighbor Jordan are having in working together in their common goal of tourism. They are busy planning joint trips and other joint activities. Their peace, unlike Egypt's seems to be shaping up into a warm relationship. The same goes for their neighbor Turkey.

I found that two out of the four of my fellow journalist traveling with me had never come before because of misplaced fear about the "dangers" of the area. They seemed truly surprised that they didn't take their lives in their hands whenever they walked out of their hotels. It seems they also had mistakenly formed their opinions about the country from CNN and other biased media. The terrorism of the past has cer-

tainly been a detractor to our visitors of today. The Arab terrorists would do well to remember that 38 percent of the Palestinian GDP depends on tourism compared to only 4 percent for Israel. Both are dependent upon peace. It's not a one-way street.

People remember that Israel is a hub for three of the world's major religions. However, too often the diversity of the terrain, in the space of less than an hour, is forgotten. The natural beauty of the country, and its riches are amazing. For 11 years I have been living right on the beach in Marina del Rey, Calif. However, I

months with the flood of tourists expected. Despite this, the country seems well prepared. Roads are being widened, hotel rooms are being added and hours extended and staggered. There will be plenty of room for everybody.

One suggestion that I want to make is about how the Religious Authority has control over the hiring and staffing at the Holy Places. I had a terrible experience I am relating here in the hopes that very needed changes can be made. Alongside the Western Wall is the Hahomite Tunnel. It really is an interesting site to visit. For some reason that I've

*One suggestion that I want to make is about how the Religious Authority has control over the hiring and staffing at the Holy Places. I had a terrible experience I am relating here in the hopes that very needed changes can be made. Alongside the Western Wall is the Hahomite Tunnel. It really is an interesting site to visit. For some reason that I've never been able to fathom, reservations are needed to enter. Unfortunately, the Religious Authority has control of the comings and goings and makes it as difficult as possible to enjoy these sights. I was able to join a tour in progress. The other four journalists, however, were not. So I requested a few brochures to take back to them. The two very slovenly and ill-kempt gatekeepers there were disgusting and abusive.*

have never, ever gone into the water. It's too polluted. I think people who swim there would have children who look like three-eyed sea monsters. Ah, but the beach in front of the Tel Aviv Hilton, and along the beach promenade is totally tempting.

Our host, Mr. Tzion Ben David, the director of the North American operations at the Ministry of Tourism was gracious and informative throughout. He certainly has his hands full in the next few

never been able to fathom, reservations are needed to enter. Unfortunately, the Religious Authority has control of the comings and goings and makes it as difficult as possible to enjoy these sights. I was able to join a tour in progress. The other four journalists, however, were not. So I requested a few brochures to take back to them. The two very slovenly and ill-kempt gatekeepers there were disgusting and abusive. The

*Continued on next page*

## Advice By Edlin

### Parents deserve honor

By RITA EDLIN

*Q: I'm 45 years old and my parents still treat me like a child. My brother feels the same way. I know I should "honor my parents," but what if they don't de-*



*serve it? My mother always told me respect has to be earned. Well, she hasn't earned it. She expects me to listen to all her complaints. She never asks what's going on in my life. She's always criticizing and complaining that no one cares about her. She says I'm spoiling my children. Now I know they have more things than I did as a child. But I think my parents were both stingy while we were growing up. Do all adult children feel this way? I know families where the grandparents take the children out, buy them those "little extras, baby-sit and seem to be involved in their lives. What's wrong with my parents? Can I do anything about it?—B.R., Skokie, Ill.*

A Not unless you take a closer look at your own behavior. Maybe what's wrong is not with your parents, but with your expectations of them — and their expectations of you.

Do you find time to call your parents, or do they do all the calling? Do you volunteer information about yourself? The children? Do you ask for advice? (Parents like to be asked for advice — it makes them feel valued). Do you ask what you can do, when your mother complains? Do you offer sympathy?

All adult children have a history with their parents. My guess is that you harbor resentments from the past. And maybe your parents do, too. Failed expectations often account for disappointments, hurt feelings and anger. Then we blame the other person and label them "undeserving of respect." All parents deserve respect. It's easy to blame others. It's not so easy to shoulder some of the blame yourself.

Begin by asking yourself what you expect of your parents. And be realistic. Remem-

ber, you can't change them. You can only change the way you relate to them, and hope that will change the way they relate to you. Try not to blame them for past actions. Try to let go of all the hurts you had as a child. If they treat you like a child, ask yourself if you are behaving like a child.

Sometimes adult children feel they are beginning a new life when they marry. They expect to leave their childhood, parents, and history behind them. But it can't be left behind. That history is baggage that everyone carries till the end of life.

No matter how demanding, controlling or complaining your parents are, they are part of your history. You can only make peace with them by understanding that they, too, still carry baggage from their own childhood. Once you understand that, you may be able to forgive them for not being the parents you always wanted. It takes maturity, understanding and compassion to see your parents as people with their own histories. Only then can you relate to them as one adult to another.

Small children see their parents as powerful, wise figures of authority who can fix whatever goes wrong in their lives. They feel safe, knowing they can depend upon them. As they grow and mature, they begin to see their parents' shortcomings. And all parents have them. Even you. Once they realize that those parents they once depended upon are, after all, only human, they can begin an adult relationship with them.

Eventually, as parents age, the roles begin to reverse. Those once powerful parents begin to grow frail and ill. They begin to depend upon their adult children as those children once depended on them. And mature, adult children can "honor their parents" despite all the hurts in the past. All parents deserve that.

Grown children can only respect their parents when they recognize that their parents did the best they could — considering all the baggage they brought from their own pasts.

And remember, one day your own children will be

*Continued on next page*



## Zimmerman

*Continued from page 12*  
cite scripture and explain the process of Halacha. I describe how sages dialogued across centuries, thus defying time and space in their spiritual conversation. These pious wise men, I assert, ensured

Jewish survival when every other vestige of peoplehood was denied to the Jews, thanks to their Christian neighbors' "teaching of contempt" for all things Jewish. These are very sweet moments for me: talking about Halacha with awe

in my voice to a receptive, mostly Christian, group of students.

I wasn't ready to approach the Wall and remained seated on a chair on the women's side of the mechitza. I thought of Moses and how G-d had denied him entry to the Promised Land. Thus his unknown grave could never become more than it should be for the Jewish people. I wondered that maybe the Wall, too, was in danger of becoming more than it should be. I watched as a woman kissed the Wall and walked backward to avoid turning her back to it. How is this behavior different from idol worship, I wondered.

I prayed for strength, despite knowing that on Shabbat one is supposed to confine one's prayers to praise and not petition, so that G-d, too, can rest on Shabbat. Strength to get through the next 10 days in Jerusalem on my own, to experience the most from this conference for Holocaust educators, for strength to make a presentation without faltering, for strength to be a Jew in my own way but in ways that would be pleasing to G-d.

"Thank you, G-d, for not making me a woman," the words uttered daily by Orthodox men inspired me. Women in Judaism, unlike men whom Torah teaches how and when to pray, have to figure out on their own how to pray. Men thank G-d for not giving them this awesome task. Thank you, G-d, for not making me Orthodox, so that instead, I might find unique ways to express my yearning for You, in ways that please You. With Your help, may it be so.

## Dreidelmania

*Continued from page 9*  
cently saw a Ben-Gurion doll and a doll dressed in a Hanukkah dress holding a big dreidel. Then there are Maccabeanies, eight dolls that look like Beanie Babies and have Jewish names, such as "Gefilte," a blue fish; "Shofar," a ram; and "Cantor," a horse. A poem accompanies each. "We can't keep enough of these in the Adath Israel Gift Shop," she says.

Wendy Weinstein Darrow, who owns a 24-hour Internet shopping "store," carries items for doll collectors. She has many miniatures, including Shabbat candlesticks and candles, a challah plate and cover, a wine cup and decanter, and even a tallit (prayer shawl) and tallit bag.

Darrow's site also features a charming family of Jewish paper dolls made of wood. The painstakingly researched set reflects the styles of 1920, when many Jews immigrated to the United States from Europe and Russia. Her collectibles are displayed on [www.judaicaforkids.com](http://www.judaicaforkids.com).

When you walk into Linda Freedman Block's Houston home, you know immediately that she has a thing for Noah's Ark. Her collection of about 300 items, "everything from tchochkes (knick-knacks) to fine art," includes jewelry, pic-

ture frames, music boxes, lamps, clothing, books, stamps, tea sets, dishes, puzzles, mezzuzot, cookie jars, magnets, greeting cards, and more.

"My most unique piece is a very simple ark, hand carved out of balsa wood, that my son made when he was 8 years old. I also have several needlepoint pieces; a blown-glass Noah's Ark; the Noah's Ark sculpture by Frank Meisler; and a window "topper" my sister-in-law found in a little country store in Missouri."

Because there are so many Noah's Ark collectibles now, Block recommends that new collectors be selective. And because family and friends will enjoy buying Noah's Ark gifts, since these items can be found everywhere, one will probably end up with duplicates.

"It makes me feel wonderful to realize how many people think of me whether they are in town or traveling all over the world," she says. "I have arks that were gifts from friends and relatives who were on trips in Argentina, London, Canada, Tokyo, India, France, Africa, Amsterdam, Israel, and many U.S. cities. But I must admit, my mom and dad are avid travelers and my biggest suppliers!" (Reprinted from *Jewish Woman Magazine of Jewish Women International*.)

## Silver

*Continued from page 10*  
agreed that he was a bigot, but they felt there's a distinction between the poetry and the poet. Their commendation, however, was vetoed by the minister, the Very Rev. Harry Pritchett, Jr., who maintained that hatelers should not be saluted in a religious institution no matter how well they wrote poetry.

In the *Algemeiner Journal*, Rabbi David Hollander lauds the minister and deplores the views of the committee. He

brands Pound as a "blood-thirsty beast." He compares him to Pat Buchanan, who argued in a recent book that Hitler was not really a foe of the United States.

A conservative in his outlook, Hollander chides liberal Jews who, he writes, often speak admiringly of gentile hatelers. He implies that they are really guilty of self-hate.

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

## Edlin

*Continued from prev. page*  
grown. You are modeling behavior for them. Do you want them to treat you as you treat your parents now? If you can-

not "honor your parents," will your children be able to?

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206.

## Peck

*Continued from prev. page*  
older one, Asher Ben Rosh, was chomping on a dripping pita. At the other window, a young arrogant kid named Agod was also rude. Both refused to give me even one extra brochure out of a stack of a hundred. I watched for a few minutes and they were mean and rude to every tourist who approached them.

The last thing that the Tourism Ministry needs is representatives manning the stations of Jewish content who are poor examples of the country. Especially after all the work and effort that the tourist people are putting in to make the next year a banner year. They need professional

people, wearing uniforms, knowledgeable in public relations with smiling faces. It would be nice if they could speak English and be able to answer questions.

Everything looked as though it could use a good cleaning, starting with the airport and most of the public buildings that I entered. This is not the time to give a shabby appearance. The public local authorities seem to have plenty of money for their salary increases. It's time to find some shekels to spruce up and invest in the tourist potential that this next pivotal year will bring. The last thing tourists need to encounter is filthy bathrooms in the Old City.

## Herschaft

*Continued from page 12*  
foods with the recipes provided as well as games, songs, folktales, Eugene D. Zinbarg, METNY president told delegates in invitations to attend. Zinbarg heads Park Avenue Synagogue. He also announced that USY (United Synagogue Youth) will hold their annual meeting in San Francisco, Dec. 22-30. Bruce Greenfield, executive director, whose ID with Conservative programs goes back to his youth, will usher in Millennium kosher wishes to USYers.

Belated Mazel Tov wishes to Stephen S. Wolnak, International president of United Synagogue, on his election as secretary for a first two-year term of the Jewish Community Relations Council in New York.

Again with Monica

On Nov. 30, the end of "sweeps TV rating month" Barbara Walters will give a blast ending to "20/20" when she again presents Monica Lewinsky for a full interview, 50 pounds lighter, with her future plans made public.. WABC network.

## Mystery Person

Do you know  
who's who?

• The Mystery Person is a TV personality.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.



## Books for all 8 nights and more

Reviewed by SYBIL KAPLAN

"Festival of Lights" by Maida Silverman, Aladdin (Simon & Schuster), \$5.99 paperback, 32 pp.

No matter how many times we hear it, we never tire of "the story of Hanukkah," which this book retells. From Antiochus and his cruel decrees to Mattathias's brave defiance; from Judah and Jerusalem to the celebration of Hanukkah — all are told here plus the legend of the menorah; the legend of the dreidel, how to play; and the song, Ma-oz Tzur. This was author Maida Silverman's first book. The detailed, color illustrations are by Carolyn S. Ewing.

Children 5 to 8 will love this picture book, and parents should consider it a classic to retell each year and have in

every Jewish home.

"Where's My Dreidel?" by Betty Schwartz, Little Simon (Simon & Schuster), \$5.99 paperback, 16 pp.

Here is a lift-the-flap book for 3- to 6-year-olds that will make them laugh and learn and want to read this book again. Max is a preschooler who is preparing with his family for Hanukkah, but he has a problem. He can't find his dreidel.

He goes to each of the members of his family, and each has something else to celebrate the holiday but what about the dreidel? Read the book and find out! Also, enjoy the bright, colorful illustrations by Varda Livney, an artist living in Israel.

"All About Hanukkah" by Judyth Groner and Madeline

Wikler, Kar-Ben Copies, \$5.95 paperback, \$16.95 compact disc, \$8.95 cassette tape, \$12.95 paperback book and tape, \$19.95 paperback book and CD, 32 pp.

Kar-Ben Copies, or rather their owners, Judyth Groner and Madeline Wikler, have done it again! They have created an informative book about Hanukkah for all ages, Jews and non-Jews, an updated version of an earlier book with new ideas like discussion topics, one for each night. First, we have the history of the holiday. The truth and the legend about the oil, candlelighting information with blessings and a series of thoughts with discussion topics are included. The dreidel is explained and rules for playing are given; there are recipes; and finally there are songs. Kinny Kreiswirth provides wonderful color illustrations. On the companion CD and cassette, Peninnah Schram, well-known folktale anthologist, reads the story with Ilene Safyan and Margie Rosenthal, recording artists, performing the songs. These are entertaining and informative books and audios to enhance the celebration of Hanukkah.

"The Flying Latke" by Arthur Yorinks, Simon & Schuster, \$16.95 hardbound, 32 pp.

You have to give Arthur Yorinks, co-director of The Night Kitchen Theater, credit. How can you create an original story for Hanukkah? You write a story which is slightly nutsy but will make kids laugh. Then you find a group of actors and friends and you digitally photograph them in the studio of Paul Colin using the rough layout you have made of the illustrations. Then you fit them against the watercolor backgrounds of New Yorker cartoonist, William Steig.

The result is a hilarious book, visually and thematically. Now do you think I'm going to try to explain the plot? NOT! To explain it would spoil the fun of reading this aloud during Hanukkah to anyone of any age. Just remember, it is a really *meshugge* story about a group of really *meshugge* people!



## How Mississippi Jews thrived

Reviewed by RABBI SAMUEL SILVER

*Jews In Early Mississippi*, by Leo and Evelyn Turitz. University Press of Mississippi, 136 pp.

Want to contemplate something marvelous? Thank of the World War I immigrants to our country who came without a knowledge of the language and often impoverished — and then not only adjusted themselves to the new milieu, but often ascended to great heights of success and affluence. One ponders this all over again when reading this fascinating chronicle by Rabbi and Mrs. Turitz, narrating the way Jews came to Mississippi in the 1800s and early 1900s.

The Turitzes traveled the state and assembled stories and illustrations depicting how many of these newcomers started out as peddlers and gradually lifted themselves to become merchants, professionals and often community leaders in that Southern region.

The authors list over 30 occupations filled by Mississippi Jews, from bankers to newspaper editors to mule salesmen. Some became mayors. Rabbi Turitz served a congregation in Meridian, where one of his congregants became the city's mayor.

The book describes Jewish participation in the Confed-

eracy. That Jews helped take up arms under Jefferson Davis is an indication of the way our people have adapted themselves to the places of their residence. Remember, a Jew, Judah Benjamin was even described as "brains of the Confederacy."

Ever hear of Shuqualak, Nitta Yuma, Yazoo City? These are names of some of the areas listed by the authors where Jews flourished, as well as in such larger communities as Natchez, Vicksburg, Cleveland, etc.

The book is graced by a Foreword by Dr. Jacob Marcus and Dr. Abraham Peck, of the American Jewish Archives. After reading the book you will agree with them that the book is a "Brave, bold and successful attempt to breathe new life into a world that has vanished."

As the Jews settled into the state, they soon built cemeteries, then synagogues and later Jewish community centers where they practiced their faith and social ideals.

You will enjoy this book. The text is informative and the illustrations are irresistible. You see department stores, synagogues, tombstone inscriptions, wedding pictures, portraits, holiday tableaux, etc., that you will gaze at with ahs and ohs.

## Letters

**FREEDOM OF THE PRESS** — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

### Texts should tell of Arab atrocities

Dear editor,

I'm a bit confused by a small article that appeared in the November 3 issue entitled, "Tell it like it was when Arabs were slaughtered." What I found difficult to comprehend was that a statement by Education Minister Yossi Saarid calling for teachers to relate incidents when "Israelis slaughter innocent Arabs as in the Kafir Kassem massacre" struck a responsive chord.

These rare incidents are hardly hidden under a rug. He obviously wants them to be included in textbooks for Israeli grade school children. Of course, he forgets that to include the atrocities committed against Israeli Jews, including school children and

even infants asleep in their cribs, would probably fill the shelves of a library.

What concerns me is that he doesn't appear to want the truth to be told as much as to be hidden. Having served as an officer in the Israeli Air Force during the War for Independence, I find the new textbooks overflowing with fabrications and inventions of the period, recreating not only the condition of Israeli armed forces, but also its citizens, prisoners and its Arab and former Arab population.

The article struck a responsive cord with me, coming off like less of a straight news story and more of an opinion piece, based not on truth and accuracy, but rather advocacy and neo journalism.

Eugene Blum  
Baltimore

## Review

*Continued from page 16*  
comes apparent that he was murdered. A second murder follows and suspicion falls on several individuals but Hannah provides insufficient information for the reader to venture a guess as to who-dunit.

One rather silly byway into anthropology presents stories of witchcraft with the use of black magic to kill enemies. The interest of Israeli scientists in the possible application of *The Wish To Kill* as the explanation for the murders strains credulity.

Hannah decided to introduce sex to entertain her readers, so she describes Alex's loveless marriage to a beautiful woman and his attraction to other women. She brings back an old flame and tells about a "statuesque and stunning blue-eyed blonde" female scientist with whom Alex cooperates. By and large, these tales add little to the story. Alex's love for his

young son sheds some light on his personality, but is also of little consequence as efforts unfold to solve the crimes.

Hannah deserves credit for a brilliant insight into Israeli character when she says that Israelis believe "that accidents happened to other people. They were much too smart ever to have an accident themselves." However, this useful contribution is buried under what is otherwise a disappointing debut. It is certainly true that some lawyers have produced fine mysteries and that Faye Kellerman, trained as a dentist, is a highly skilled author of detective stories but, unfortunately, Janet Hannah has not shown in this book that a biochemist can successfully switch to fiction.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

**Reach us on-line  
at Jpost@surf-ici.com**



# Book Reviews

## Jewish virtues examined

Reviewed by RABBI HAROLD L. GELFMAN

*The Jewish Moral Virtues*, by Eugene Borowitz and Frances Weinman Schwartz. The Jewish Publication Society, Philadelphia, 1999. 320 pp plus glossary and bibliography.

The Book of Proverbs tells us: "My child, heed your father's *musar* (ethical instruction), and do not forsake your mother's Torah."

This work is the result of seven years of study of Jewish and secular sources by Rabbi Borowitz's student-rabbis and his own comments in collaboration with Ms. Schwartz.

It is based on the recent Israeli edition of *Sefer Maalot Hamiddot* (the book of the choicest virtues) by a 13th-century Roman Jew, Yehiel ben Binyamin Harofe, an anthology of traits that should characterize a good Jew. It is part of a genre of Jewish literature called *Musar* whose most famous exponent was Rabbi Israel Salanter of the 19th century.

Borowitz admits that the 24 virtues described in his book are not limited to Jews, but it is the practical wisdom of Jewish life over the centuries that give them a Jewish flavor. The fact is that Yiddish and Ladino, the folk languages of Ashkenazic and Sephardic Jews respectively, express best the wisdom found in the Bible, the Midrash, and other classic Jewish literature. Moreover, it is our parents, teachers, and neighbors who are the primary transmitters of this kind of heritage to generations.

Borowitz, author of a philosophic tract called *Jewish Ethics*, uses his existentialist orientation to indicate that we must always try to strike a balance inherent in the polarities of these virtues. For example, wisdom, which he calls the gateway to the other virtues, must be balanced by humility, trust against naivete, dignity vis-à-vis boorishness, compassion and justice, wealth and slavery, restraint and license, personal and communal values.

Some virtues, like *derech erets* or *ratson*, are so fluid in meaning that they are difficult to translate. They are also peculiarly Jewish. *Derech erets* can be called good manners,

common decency, or just simply politeness. It may be said even that *derech erets* is a quality of being human, *menschlichkeit* (try to translate that). Such sayings as "follow the custom of the city on which you live," or think before you say it, "with good manners you can open any door," come out of the experience of the Jewish people and are expressed in their daily speech, their vernacular.

The Hebrew word *ratson* is another example of a virtue difficult to translate into English. It may mean "be reasonable, take time out, take it easy." There is a Yiddish proverb: "A kind word is better than a big stick," or in Ladino "Everyone's friend is no friend."

The sources are in the Biblical books of Proverbs and Ecclesiastes, called Wisdom Literature, in aggadic portions of the Talmud or in the tremendous amount of material in Hasidic literature to be found in Martin Buber's *Tales of the Hasidim* or Rabbi Louis I. Newman's *Hasidic Anthology*.

There are virtues of the inner person like responsibility and contentedness ("Who is rich? He who is content with what he has.") and virtues like

trust when God said on the last day of His creation: "It is good," meaning that He hoped man would live up to his expectations.

Above all, in Judaism the greatest obstacle to a virtuous life is the struggle between the Good Impulse and the Evil Impulse. One can have all kinds of crowns — the crown of royalty, the crown of learning, but the crown of a good name (*shem tov*) excels them all.

For this, Borowitz tells us, we need the help of God, "to go the extra mile," and the greatest and most difficult of all virtues to achieve is Love, as the Beriditchiver Rebbe said: "You, always You!"

This is a manual of ethics, practical wisdom for all persons, Jew, religious or secular. What I relished most about this book is Borowitz, a philosopher and teacher of rabbis at the Hebrew Union College-Jewish Institute of Religion, is that he was able to leave the ivory tower of the classroom and apply these virtues to the ethical problems of today. For, as Ecclesiastes said: "Is there anything new under the sun?" There is the continual struggle to be *menschen*, human beings created in the image of God.

## Experiment in writing fails

Reviewed by MORTON I. TEICHER

*The Wish To Kill*, by Janet Hannah. New York: Soho Press, 1999. 238 pp., \$21.

Born in Toronto, Janet Hannah is a biochemist with a Ph.D. from Rutgers University. For many years she has lived in Jerusalem, where she is on the faculty of Hebrew University. Her first venture into fiction is a murder mystery.

Hannah's inexperience as a novelist is manifested by the bewildering number of poorly developed characters she introduces, most of whom have nothing to do with the story. Further confusion is added by several diversions from the central plot that, in this book, fail to achieve the usual purpose of hiding the identity of the perpetrator. The technique of planting false clues is a favorite of seasoned authors but

Hannah's side actions are so far removed from the murder as to have no significance for unmasking the killer. While the author is wise to feature biochemists, with whose work she is familiar, she leans far too heavily on her scientific knowledge, using too much jargon and providing too many technical details about their research.

The central character is Alex Kertesz, a biochemist at the "University of Jerusalem." He works in the Biology Building with a laboratory adjacent to those of his colleagues who rival each other. In several instances, their competition leads to downright hostility. One of them is found dead in his lab under suspicious circumstances as the story opens; it soon be-

Continued on page 15



IN TWO LEAGUES — Stanford University's basketball star Jamila Weidman now performs her heroics on the basketball court for Elitzur Ramle. Straight out of the Women's National Basketball Association, she said "I feel very lucky to be here, even though my biggest outing is going to my teammates' homes for dinner. She is not giving up her role with the Cleveland Rockers as the two seasons do not coincide. The former captain of the Stanford University team even as a freshman, she led it to three consecutive Final Fours. Her father is an award-winning author and a professor at the University of Massachusetts who studied at Penn where he was the second black student in 50 years to win a Rhodes Scholarship. Her mother grew up in a Jewish family in Great Neck, N.Y. and studied for a law degree, graduating at age 52.

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